HISTORICAL Dissertations.

I. CONCERNING THE

ANTIQUITY of TEMPLES

UNDER THE

Old Testament,

Shewing there were none before the Tabernacle, *A. M.* 2514.

II. CONCERNING THE

ANTIQUITY of CHURCHES

UNDER THE

New Testament,

Proving there were none publickly Erected in the Two First Centuries.

Published by *Joseph Hill*, B. D. Sometime Fellow of *Magdalen* Colledge in *Cambridge*. And now Minister of the *English* Church at *Rotterdam*.

LONDON:

Printed for **Tho. Parkhurst**, at the *Bible* and *Three Crowns* in *Cheapside*; near *Mercers-Chappel*, 1698.

I
DISSERTATION
CONCERNING THE
ANTIQUITY
OF
TEMPLES.

Wherein is ſhewn,

That there were none before the

TABERNACLE,

Erected by

Moſes in the WILDERNESS:

FROM

HISTORIES, Sacred and Profane.

LONDON,
Printed for *Tho. Parkhurſt* at the Bible and Three Crowns in *Cheapſide*. 1696.

HONORATISSIMO D^{o}.

D^{o}. GULIELMO TRUMBUL,

Equiti aurato.

Non minus virtutibus, quam titulis ornato.

Apud Regem Galliarum, necnon Imp. Turcicum,

Olim Legato.

Nuper Quæstorum ærarij Socio:
Nunc Gulielmo M. Brit. Regi
Ab Epistolis, & Sanctioribus consilijs.

Itemque

In conventu Ordinum Regni,

Senatori integerrimo.

Hanc qualem qualem Dissertationem,

Quam humillimè,

D. D. C.

L. Mq;

JOSEPHUS HILL.

READER.

HAving a design to publish a few Dissertations, concerning some Opinions, that have in the late Times been ventilated amongst us; I shall briefly shew to what Subjects they have relation: A long Preface being no ways congruous to a short Treatise.

This First is meerly Historical, referring to the Times of the Old Testament concerning the Antiquity of Temples. *Of which Subject, many Authors have spoken by the by; but scarce any industriously and fully.* Hospinian *indeed hath said something thereof; but so little, and superficially, in comparison of his copious handling other matters, that 'tis next to nothing for satisfaction therein. And none in our own Language, that I have seen at least, hath treated of this Argument. There is one* R. T. *that published a small Tract in* 12°. A. D. 1638. de Templis; *wherein he discourses of the ancient Manner of building, consecrating, and adorning of Churches, according to the Mode of those times, but nothing of their Antiquity. Concerning which, I have from sacred and prophane Histories, said what I think sufficient for this preliminary Dissertation.*

The Second hath reference to the Times of the Gospel, concerning Artificial Churches; *wherein the common Opinion of Protestants is defended. That the Primitive Christians neither built, nor had any publick separate Places, appropriate for the publick Worship of God, for above Two hundred Years after our Blessed Saviour's Ascension; but only such private Places of resort, as were most convenient, and secure*

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in those Times of Persecution. Which is also the Opinion of the Ancient Fathers, and Historians generally, as shall in due place be manifested. In after Ages, when Superstition and Popery prevailed, several Authors, the better to maintain the Holiness of Churches, began to assert, That from the beginning Christians had publick Places, dedicated and consecrated to their worshipping God; although, both then and ever since, all of this Opinion acknowledg those Edifices were nothing so large, or stately, as the Temples of the Heathens, or the Churches of Christians, in and after Constantine's *time, when Christianity was generally embraced.* But *I hope to make it apparent, that this* Salvo *will not serve their turn, nor all the Arguments that* Bellarmine *and* Baronius *have brought; which some Learned Protestants of our Nation have made use of, more especially* Fuller *in's Miscellanies, and* Mede *after him, (though he mentions him not) who hath a large Discourse on this Subject, yet not sufficient to support their Opinion.*

A Third Dissertation concerns the Holiness of Churches. Which not only the Papists, but many good Protestants also contend for. Although our Saviour hath taken away all Distinction of Places under the Gospel; as Dr. Sherlock *in his* Dissuasive from Popery, *c. 4. hath sufficiently proved. The* πρῶτον ψεῦδος, *or chief ground of their Mistake is, in resembling our Churches, to the Temple, which have only Conformity to the Jewish Synagogues, as many Learned Men have shewn. For there was but one Temple for all the 12 Tribes, and none entred into it but the Priests, and the High-Priest once a Year into the Holy of Holies, on the day of Expiation; the People assembling only in the outward Courts: Whereas the Synagogues were for all the People's meeting therein, for the Moral Worship of God, on such times as he had ordained. And as God's special Manifestation of himself, in any place, intitles it to a relative Holiness for the time,* Exod. 3. 5. Josh. 5. 15. Acts. 7. 33. *and* 2 Peter 1. -- 18. *so by his*

more

more especial Residence in the Tabernacle and Temple, they became holy, Exod. 40. 9, 10, 11. *and being typical of our blessed Saviour, hallowed the Service of his People, as he tells us,* Matth. 23. 17, 19, 20, 21. *But where read we of God's dwelling in the Synagogues, or Christian Churches, more than in other places where he is worshipped? only of his gracious Presence with his own Ordinances, which hallow the Place for the time, not the Place them. For even the Elements of the Sacraments, consecrated by Christ's Appointment, have no other relative Holiness, but in their Sacramental use. And the Church of* England *in some cases, admits their Administration in private Houses, making no doubt of God's Acceptance thereof there, as well as in the publick Churches.*

The last Task will be touching Priests *and* Altars: *Shewing that these properly belong only to the Jewish, and not otherwise than improperly to the Christian Religion; the former being never used otherwise in the New Testament, and the latter only once for our Saviour. And that most of the Allegations from Antiquity for their use, are either from suppositious Authors, or such as fall short of proving, that for which they are alledged.*

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DISSER-

DISSERTATION I.

Of the Antiquity of Temples; and whether there were any before the Sanctuary.

IT is requiſite to ſpeak ſomething of Temples in general, before we proceed to treat of their Antiquity. It is needleſs to inſiſt on the Etymology of the word, or the Synonima's thereof, their general Parts or Utenſils; which may be ſeen in many Philologers, and even in Engliſh in the large Hiſtorical Dictionary newly publiſhed. It is enough to my purpoſe, that they were Places built for Publick Worſhip. Concerning which, the Learned Antiquary *Lilius Giraldus* (whoſe Works are lately printed at *Leyden*) in his Hiſtory of the Gods, *Syntagm.* 17. ſaith, *Zenonis dogma fuit Templa Deorum non ædificanda.* It was *Zeno*'s opinion, that Temples ought not to be built unto the Gods. And diſlikes that of *Clemens Alexandrinus*, in his Admonition to the Gentiles, *Superſtitio Templa condere perſuaſit. Quæ enim prius hominum Sepulchra fuerunt, magnificentius condita, Templorum appellatione vocata ſunt.* Superſtition perſuaded to build Temples. For thoſe Structures, which were before Sepulchres, being after magnificently built, were called Temples. But approves the Abbot of *Cluny*'s opinion, who writing againſt the *Petrobuſians* (whom *Morney* accounts good Chriſtians, even the ſame with the *Waldenſians*) imputes it is an errour in them *quod dicunt, Baſilicas vel Altaria fieri non debere*, &c. to affirm that Temples and Altars ſhould not be made. But the Maſs being the chief uſe of their Temples in thoſe times (as *Bellarm. de cultu Sanct. l.* 3. *c.* 4.) in this regard they might well be oppoſed; for that they denied the lawfulneſs of Edifices, for the ſolemn Worſhip of God, is no way credible. The firſt Founder of Temples *Clem. Alexandr.* in's Admonition to the Gentiles, *p.* 28. *Gr. Lat.* conceives to have been *Phoroneus*, or *Merops.* And ſo alſo *Arnobius l.* 6. *Varro* in's

Admiranda,

Admiranda, *Æacus* the Son of *Jupiter*. And *Lactantius*, *Divin. Instit. l.* 2. *c.* 10. ſaith the firſt Temple was erected in the days of *Jupiter*. *Joh. Leo Baptiſta*, in's Book of Architecture, thinks *Janus*'s Temple the firſt. But the ſame *Clemens Strom l.* 5. writing of *Moſes*, ſaith, He ſuffered not Altars and Temples to be erected in many places, having built one Temple (he means the Sanctuary) did hereby declare unto all, that there was but one World and one God; alledging *Iſaiah* 66. 1. and *Acts* 17. 48. and commending *Zeno* for ſaying, in's Book of the Commonwealth, *non oportere Templa facere, nec ſimulacra*, that Temples and Images ought not to be made. For a Temple is not of any great price, nor an holy thing, being it is the Work of Artificers. And in his Seventh Book diſtinguiſheth of τὸ ἱερὸν, commonly rendred a Temple, which he takes for that which is truly holy; and this he ſaith is twofold; God himſelf, and that which is built in honour of him; and this with him is the Church; which he calls the Church of God, not made with hands, but made the Temple of God, by the will of God. *Non enim nunc locum, ſed electorum congregationem appello Eccleſiam.* For I do not now call the place, but the Congregation of God's choſen ones the Church. *Origen* alſo againſt *Celſus l.* 8. *p.* 390, 391. profeſſeth, Chriſtians beware of building liveleſs and dead Temples to the giver of all Life. Ἐκλρεπόμεθα, &c. which he ſpeaks to depreciate thoſe Works of men, that men might not think God is honoured by ſuch things, which for the matter of them are common, and for the figure and ſhape, the works of mens hands. As alſo to refute the Heathens, who thought God was more honoured, and better ſerved in ſuch Temples, than in the poor Conventicles, and Oratories of Chriſtians; and was in a more eſpecial manner preſent in ſuch Temples, then in other places. For we know that now under the Goſpel, God hath determined his Worſhip to no place, any more than before the Flood, or the days of the Patriarchs before *Moſes*. Who by God's appointment made the Sanctuary, which yet was not confined to any place; but portable, and moveable to and fro for 400 years; till the Temple was built, in a place appointed by God, to which all Sacrifices acceptable, were to be brought, and there offered upon his Altar. And this was done, as *Athanaſius Epiſt. ad Adelph. contra Arrianos*, and *Auſtin* in *Pſal.* 64. for a figure of Chriſt's Body which was to come; and when that Truth ſignified, began evidently to be preached,

preached, the Shadow was deſtroyed. So *Arnobius l. 6.* ſaith, We muſt not think, that God is delighted in Temples, becauſe built of Marble, and glorioufly ſet forth with Gold: to overthrow the opinion of the Heathens, who profeſſed, that if their Gods were prayed unto, *ſub axe nudo, & ſub æthereo regimine, nihil audiunt*, under the cope of Heaven, and in the open Air, they would not hear. And *Lactantius, Div. Inſt. l. 6. c. 25. Non Templa illi congeſtis in altitudinem ſaxis extruenda ſunt, in ſuo cuique conſecrandus eſt pectore:* Temples are not to be built unto him of Stones laid one upon another to a great height, every one ought to conſecrate him in his own heart. Not that theſe Ancients thought it unlawful, for Chriſtians to have Temples: but in oppoſition to the Heathens opinion, That God accepted of no Worſhip, but that performed in Temples made with hands; and that the more coſtly they were, the better he was pleaſed: as *Lactant. l. 2. c. 6. Nec ullam religionem putant, ubi illa non fulſerint:* They think there's no Religion where theſe are not ſhining; *i. e.* with Gold, precious Stones, Ivory, *&c. Itaque ſub obtentu Deorum avaritia & cupiditas colitur, credunt enim Deos amare, quicquid ipſi concupiſcunt.* Under colour of Divine Worſhip, covetouſneſs is worſhipped. For they think the Gods love, whatſoever they are in love withal.

Euſebius in like manner, in's Evangelical Preparation *l. 1. c. 9.* ſhews, That men in moſt ancient times, took no care or pains about building Temples. And that the firſt builders of them, were Heathens, with the occaſion thereof. And in very truth, we have not the leaſt colour of Evidence, for any built before the Flood: tho' we read how God was ſerved from the firſt by Sacrifice, in the ſtory of *Cain* and *Abel*; and was worſhipped, no doubt, by the holy Patriarchs. For tho' a degenerate condition increaſed, amongſt the Poſterity of *Cain*; yet *Adam* and *Eve*, after the promiſe of Grace, continued in the ſame gracious courſe, with others of their Off-ſpring, who followed their Inſtitution and Religion, eſpecially in the race of *Seth*. And in his days, eſpecially about the birth of his Son *Enoch*; for the Scripture teſtifies that, *then men began to call upon the name of the Lord.* And near unto the Flood, we read of a diſtinction, between the Sons of God, and the Daughters of Men: tho' afterwards this came to be exceedingly confounded, which ended in a natural Confuſion of them all, through God's juſt judgment. After the Flood 400 years, *Abram* by

Divine admonition left his own Country, and came into *Canan*; where he and his Posterity liv'd long in Tents, like Strangers; and erected Altars, where God appeared to them, and worshipped him in the open Air. And *Lib.* 3. *c.* 13. the same *Eusebius* saith, That it becomes wise men, with open face to preach unto all, *that they do not reverence those things which are seen with bodily eyes: but him alone whom no man seeth, even the Architect and Maker of all*, with much more to that purpose, and that *we should not think, to worship the Divine Power, with building of Temples.* And accordingly, in his first Book of Evangelical Demonstration, *p.* 18. *Græco-Lat.* To them who thought that God ought to be worshipped only at *Hierusalem*, or on certain Hills, and in definite places, our Saviour for good cause answered, *The hour cometh, and now is*, &c. *John* 4. 23, 24. And adds, that now in these times of Grace, we are brought to the same manner of Worship, which was among the Patriarchs before *Moses*, which he calls *eadem benedictio*, like that of *Gal.* 3. 14. And *p.* 23. introduceth the Lord Christ speaking, The Law of *Moses* commanded men to go out of all other places, to a certain definite place of the World, there to worship God: But I command you, not to seek God out in any certain corner of the World, nor in Hills, nor in Temples made with hands: but giving all men liberty from such restraint, I command every one to worship, and adore God, at his own house and home. Not that he held it unlawful to worship God in material Temples; but only to shew, that now there is no such necessity, as ties men to the Service of God in Temples, as if he were better served there than in other places. Like as *Austin Tom.* 6. *contra Serm. Arrian. cui Templum non facimus, sed nos ipsi sumus*; not as if no Temples were made by them, or ought to be; but in effect, That we not only make a Temple, but are his Temples. As *Xixtus* Bishop of *Rome* and Martyr said, *Templum sanctum est Deo mens pura*, a pure Mind is a Temple holy unto God: This sanctifies all places, and the Prayers sent up unto him in such a Temple, is always accepted of him. And how little Consecrated places were insisted on, in *Constantine*'s time, when Christianity was set up and countenanced by Authority, may be seen in *Athanasius*'s Apology for his preaching in such at *Alexandria*, as was neither finished nor consecrated; alledging *Alexander* his Predecessor for doing the like; and others at *Tryers* and *Aquilea*. We shall now proceed to enquire further into

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The Antiquity of Temples.

Whether there were any before the Sanctuary made by Moſes.

WE read in the Old Teſtament, of Altars very early and frequently, without any Temples. Implyed in *Cain* and *Abel*'s Offerings unto the Lord, *Gen.* 4. expreſt, of *Noah*'s building an Altar unto the Lord, *Gen.*8.20. ſo *Abraham*, *Gen.* 12. 7. *Iſaac*, *Gen.*26. 25. and *Jacob* at *Bethel*, *Gen.* 35. 7. *Elias* likewiſe in his Contention with the Prieſts of *Baal*, 1 *Kings* 18. 32. And in the New Teſtament, of the Heathens Altar at *Athens*, *Acts* 17. 23. (the Story whereof is related by *Diog. Laertius* in the Life of *Epimenides*, and *L. Vives* on *Auſtin de C. D. l.* 7. *c.* 17. and others) And *Walafridus Strabo* Writes, That at firſt both the Worſhippers of God, and of the Devil, performed their Service in the open Air: but when they began to make Idols, then, and not till then, and upon that occaſion, they began to build Temples. I ſhall not trouble the Reader with a multitude of Authours, that have written of the Original and Progreſs of Idolatry. I think *Mercerus* judgeth right, that there was none before the Flood: And though ſome Rabbins I know, and alſo *Tertullian* thought, there were Idols and Idolatry in the old World; yet *Cyril l.* 3. againſt *Julian*, and *Epiphanius* in's *Panarium*, with many others, the contrary. And that the Sin of thoſe days, which provoked God to drown the World, was Irreligiouſneſs and Prophaneneſs, rather than Superſtition and Idolatry. For the cauſe of the Flood is mentioned in general, that all Fleſh had corrupted their ways. It was very general, and therefore the Lord reſolved to corrupt the Earth. In *Enoch*'s days, it ſeems by his Propheſie mentioned by *Jude*, that prophane Perſons did ſpitefully ſpeak, and practiſe againſt God's Servants; with which reproachful carriage, carnal Men being overcome, became prophane alſo; and the good being taken away by death, there was a general defection. In ſpecial we read, that *the earth was full of violence*; and this increaſed upon the degenerate condition of God's People. *For the ſons of God ſaw the daughters of Men that they were fair, and they took them Wives of all that they liked*

liked, Gen. 6. 2. which provoked the Lord in an high degree, *verſ.* 3. *And hereupon there were Children born unto them, which were mighty men, and men of renown.* Then Carnal Security was very great, as our Saviour ſignifieth *Luke* 17. 26, 27. which proceeded from the contempt of God's Word; and alſo of his Patience, and long Suffering in his Works. For he bare with them an 120 years, and ſent *Noah* a Preacher of Righteouſneſs unto them; thus the Goodneſs of God led them to Repentance both ways, but they were diſobedient, 1 *Pet.* 3. and thereby treaſured up wrath againſt the day of wrath, and the Flood came and ſwept them all away, ſave eight Perſons. In all this we have no Evidence of any Sin of Idolatry committed by them; and had that been their ſin, it is unlikely the Holy Ghoſt would have pretermitted the mention thereof.

2. After this the experience of God's wrath breaking forth into ſo ſore a Judgment, and cauſing ſo great a Devaſtation, as to lay a whole World waſt; this I ſay might juſtly work in them the fear of God, and make them generally become the more devout, while the remembrance of ſo general a Deluge remained; and this might well be continued for ſo many years as they ſurvived who had ſeen the Flood. Now we read that *Noah* lived 350 years after the Flood, and *Sem* his Son 498 years. How long *Ham* and *Japhet* ſurvived after the Flood is not expreſſed. This Devotion proceeding only from a natural cauſe, as in all Perſons unregenerate, could prove but natural, and therefore the more apt to be corrupted with Idolatry: as indeed it was very timely, even in the days of *Terah Abraham's* Father, as we read *Joſh.* 24. though *Noah* himſelf, the Father of them all, ſurvived a 128 years in the very days of *Terah*; *Abraham* the Father of the Faithful being born but the third year after *Noah's* death; *Sem* yet living 152 years after this, as who died but ten years before *Jacob* and *Eſau* the twin Sons of *Iſaac* and *Rebeckah* were born. This *Jacob* with all his Children went down into *Egypt*, whither *Joſeph* was gone many years before, and in all the Sacred Hiſtory concerning *Egypt*, and the Children of *Iſrael's* dwelling there, and the Egyptians vexing and oppreſſing of them, until the Lord's wonderful Deliverance of them, though we read of the Gods of *Egypt*, *Exod.* 12. 12. *Numb.* 33. 4. as alſo how the Children of *Iſrael* were corrupted with their *Idols*, *Ezech.* 20. 7. yet we read of no Temples they had. And *Pharaoh*, though he would have

have had them Sacrifice to their God, in the Land of *Egypt*, yet he knew full well they had no Temple for this; and when he promiſed to give them leave to go into the Wilderneſs to Sacrifice there, provided they went not far, he knew there was no Temple for them. But the third month after their coming out of *Egypt*, at Mount *Sinai*, the Lord took order for the building of a Sanctuary, ſaying unto *Moſes*, *Let them make me a Sanctuary that I may dwell among them*, Exod. 25. 8, 9. And I am apt to be perſwaded, that hereupon the Devil wrought upon the Gentiles his Vaſſals, to build Sanctuaries and Temples for their Idols, as places for their habitation and dwelling among them.

3. For the Devil is commonly ſaid to be God's Ape, he doth affect to imitate God. Mr. *Mede* hath obſerved this in ſetting down his opinion concerning the firſt plantation of *America*, which he conceives to have been wrought originally by the Devil, by his perſuaſions drawing a Colony thither out of theſe Northern Parts, and that long ſince the preaching of the Goſpel began, yea, not very many hundred years ago: The *Spaniards* not finding by any means of Tradition from the Father to the Son, that they had been planted there above 400 years before their coming amongſt them, as the *Mexican* Hiſtory doth teſtifie. And like as when Idolatry at the firſt began to ſpread, and to corrupt the Family of *Terah Abraham*'s Father, the Lord called him away from thence into another Country, who followed him, not knowing whither he went: So the Devil, when he ſaw what a ſtrange alteration was made in the World, by the preaching of the Goſpel, and fearing leſt he ſhould be turned out of all; he projected a courſe of drawing ſome of his Diſciples into a new World out of all danger, from the ſound of the Goſpel, that ſo he might rule the more ſafely over them without all controul; as indeed he did, and that in ſuch ſort as never in the like manner before, ſince the time that Mankind firſt fell into his clutches.

In all Ages, ever ſince his Fall, his practiſe hath been to draw Man from his Maker. *Cupiunt perditi perdere* (ſaith *Cyprian*) *& depravati errorem pravitatis infundere, & cum ſint ipſi pœnales, quærunt ſibi ad pœnam comites.* And accordingly as he finds them, by one way or other, moſt apt to be led away from God; ſo his practiſe is to work upon them agreeably to their Natures. If he finds them profanely diſpoſed, his courſe

is

is to confirm them therein, until he hath brought them to very Atheiſm, if God permit him ſo far to prevail: but in caſe he find them awed with fear of a Divine Providence; then he laboureth to work them to the ſervice of himſelf; wherein he plays the part of a Thief as well as of an Ape, labouring by all means to rob God of his Glory, as the Apoſtle ſheweth in 1 *Cor.* 10. 20. where he ſaith, *Know ye not that the things which the Gentiles ſacrifice, they ſacrifice to Devils and not to God.* For whether he draws them to worſhip the Sun, Moon and Stars, and all the Hoſt of Heaven; or their deceaſed Anceſtors, he draws them from God the Creator, unto the Creature; or under the pretence of theſe, to worſhip the Evil Spirits themſelves, eſpecially when by giving forth his Oracles in ſuch places, where the Images of their Anceſtors were worſhipped, he had ſo infatuated them, as to think that ſuch Places were inhabited by God himſelf; and thus the Oracles there given forth with great ſubtilty and colluſion, were received as Divine. Thus hath the World been drawn from God, and the Worſhip which is due to him, beſtowed upon the Devil his profeſt Enemy, and as oppoſite unto him as Darkneſs is to Light.

4. Now as for Inward and Spiritual Worſhip moſt proper to the Nature of God, theſe Angels of Darkneſs know full well wherein it conſiſts; as which was ſometimes performed by themſelves, even then, when God laid the Foundation of the Earth, and the Angels were newly created as God's firſt Workmanſhip. For even then we read, *Job* 38. 7. *The morning ſtars ſang together, and all the ſons of God ſhouted for joy.* And this Worſhip by Prayer, Praiſe and Obedience due to God, he practiſeth to draw to himſelf: that Man made after the Image of God, may conform himſelf to the will of the Devil. But as for Outward and Corporal Worſhip, herein the Devil is to ſeek. For to preſcribe that, is meerly at the pleaſure of God, and according to his Wiſdom, which is unknown to the Creature. As namely, the worſhipping of God by Carnal-Sacrifices, according to all the Variety thereof, as by offering Incenſe and ſweet Odours; Meat-offerings and Drink-offerings; Burnt-offerings of certain kinds of Creatures, Sin-offerings, and Treſpaſs-offerings; and laſtly Peace-offerings, according to all the ſeveral kinds of them. No Angels reaſon, whether of Darkneſs or of Light, is able by convincing Evidence to conclude that any ſuch Service is a thing pleaſing and acceptable unto

unto God in it ſelf; and unleſs God himſelf ſhall think fit to preſcribe it congruous in reference to ſuch ends as ſhall be intended by him. Rather Natural Reaſon is againſt it, God himſelf being a Spirit, and therefore Spiritual Worſhip, and a reaſonable Service ſtands in beſt congruity to his Divine and Spiritual Nature: otherwiſe he could not be worſhipped by Angels, which are meer Spirits without any Bodies. The like may be ſaid as concerning a Temple, where all ſuch Rites and Sacrifices are to be performed; for albeit the Actions of Men cannot be performed, but in time and place, yet this is to be underſtood of time and place natural. And indeed there is no time but natural; but place is not only natural but artificial; as Houſes built to dwell in, and the uſe hereof, came not into the World, but by the Sin of Man, whereupon his Body grew expoſed to the Injuries of Wind and Weather, whereto Angels are not: which is one end alſo of the uſe of Garments to cloth us. And we know well, that albeit Sacrifices had their courſe by God's Ordinance (as it ſeems) immediately after the Fall of Man, and that Promiſe made concerning the *Seed of the Woman*, namely, that it ſhould *break the Serpent's head:* yet theſe Sacrifices continued to be offered for ſome thouſands of years on Altars, without any Temples erected for this, as appears by the Sacrifices of the Patriarchs. And after their building, how different were they in their Figure, ſome round, others long, *&c.* as alſo in their ſite, the Gentile Idolaters worſhipping the Sun, had them towards the Eaſt; the *Romans* at firſt towards the Weſt, which they changed before *Auguſtus*'s time to the Eaſt, as *Vitruvius l.* 4. *c.* 5. How much more the ordering of Temples according to the parts thereof, and Utenſils and Furniture, and Ornaments of all thoſe parts, no wit (I think) of Man or Angel, can conclude that any ſuch thing becomes God to dwell in, or there to hear Prayers, and accept the Service performed to him, more than in other places. Unleſs himſelf ſhall be pleaſed, to confine himſelf for ſuch purpoſes, to one place rather than another; which in Scripture phraſe is to place his Name there, 1 *Kings* 8. 16. or to record his Name, *Exod.* 20. 24. or make the memorial of his Name, which *Piſcator* underſtands, *de illuſtribus Dei patefactionibus*, as God ſhould be pleaſed to manifeſt himſelf, in illuſtrious manner, in one place more than another. And we know full well, that when ſuch Ceremonies and Place for the per-

performance of them were appointed by God; they were appointed in all the parts of them, for myſterious Prefigurations; and therefore are called *ſhadows of good things to come*, Col. 2. 17. Heb. 10. 1. Yea and ſome of them, tending to the extream confuſion of Satan, and his Kingdom, yet ſuch as ſhould be brought to paſs by Satan's own Counſel and Practiſes: as namely the betraying and crucifying of the Son of God: and therefore the Lord ſaw it fit that the preaching and practiſing of ſuch Myſteries, which in due time ſhould be revealed, ſhould be carried in the mean time in the Clouds of Types and Figures, ſo that Satan himſelf ſhould not be able to diſcover the depth of them, until the time came wherein they were accompliſhed. And indeed, there is no greater glory of God that manifeſts it ſelf, in the courſe of his Providence, than the glory of his Wiſdom; and this is moſt ſeen in taking the Wiſe in their craftineſs, and going beyond them throughout, and making their Devices vain, that it may appear, the wiſeſt of them are but fools in compariſon of him, not only amongſt Men, but among the Angels alſo. For the holy Angels are taken with a great deſire to peer into theſe Myſteries, and hereby is made known unto them the manifold wiſdom of God; *O the depth of the riches, both of the knowledge and wiſdom of God, how unſearchable are his judgments and his ways paſt finding out. For who hath known the mind of the Lord, or who hath been his counſellor.*

1 Cor. 1. 19, 20.

1 Pet. 1. 12. Eph. 3. 10. Rom. 11. 33.

5. Therefore it ſtood Satan upon it to obſerve what courſe the Lord would be pleaſed to take for his outward Service, that ſo he might uſe his beſt endeavour to oppoſe it: either by alienating the minds of men from that kind of Service, or by corrupting it, drawing their hearts from God, and working them to beſtow that Service upon the Creature. An inſtance of the firſt kind, we may obſerve in the Egyptians, in whom he wrought an extream alienation from the Hebrews, for ſuch was their Superſtition that they might not eat with the Hebrews, for that was an abomination to the Egyptians. Theſe Hebrews were the People of God, ſo called from the Patriarch *Heber*, who was great Grandfather to *Abraham*'s great Grandfather, *Serug*. This *Heber* lived Nineteen years in the days of *Jacob*, who came down into *Egypt*. It ſeems he had a numerous Poſterity, and that might make him and his the more known in the World, even to *Pharaoh* and the Egyptians in *Jacob*'s days:

Gen. 43. 32

For

For one of his Sons, *Joktan* by name, had Thirteen Sons, as the Scripture doth expreſs. And *Sem*, that holy Patriarch, is peculiarly noted in Scripture to be the Father of the Sons of *Heber*, though he were *Heber*'s great Grandfather. And this notion had a myſtery in the ſignification of it, as *Moulin* conceives. For עִבְרִים ſaith he, is as much as Paſſengers. And ſuch is the condition of God's Children here; they are but Strangers and Pilgrims. It is afterwards ſaid, *Gen.* 46. 34 that *every Shepherd was an abomination to the Egyptians* *. This we muſt underſtand aright, namely of ſuch Shepherds only as the Hebrews were, who did kill and eat Sheep, or kill and ſacrifice them. For it is apparent, that the Egyptians themſelves kept Sheep; and therefore when *Joſeph* bought their Cattel of them for Bread-corn, theſe are reckoned up to have been, not their Horſes and their Aſſes only, but their Flocks and Herds alſo. And *Exod.* 9. 3 God threatens to lay his hand upon their Sheep to deſtroy them; but the ſacrificing of them, this was it which the Egyptians accounted abomination. And therefore when *Pharaoh called for* Moſes *and for* Aaron, *and ſaid, Go ye and ſacrifice to your God in the Land*; *Moſes* forthwith anſwered and ſaid, *It is not meet ſo to do: For we ſhall ſacrifice the abomination of the Egyptians to the Lord our God. Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?* Nor the ſacrificing of them only, but to kill them for Food was an abomination to the Egyptians. And therefore whereas we read *Gen.* 39. 6. that *Potiphar left all that he had in* Joſeph's *hands, ſave the bread which he did eat:* this both *Junius* and *Schindler* render thus, *ſave the meat that he did eat*; and *Shindler* gives the reaſon why he would not have *Joſeph* meddle with that, to wit, becauſe he was *Carnis Eſor*, an Eater of Fleſh, *Quia eo tempore Egyptij non comedebant carnem, nec lac, nec mactabant oves, & horum paſtores, & comeſtores abominabantur:* The Egyptians in thoſe days did not eat Fleſh nor Milk, nor killed Sheep; and the Keepers and Eaters of Sheep were an abomination unto them. And *Euſebius* in the Second Book of his *Evangelical Preparation, p.* 49. *Græco-Lat.* makes an enumeration of the Creatures which are Sacred amongſt the Egyptians, amongſt which are Sheep; and adds, *That if any man do purpoſely kill any one of them,* morte damnatur, *he is put to death.* Theſe Superſtitions were very ancient among the Egyptians, even in the days of *Moſes*, and in the days of *Joſeph*, before

1 Pet. 2. 11.

* Vid. *Cunæus de rep. Hebr. l.* 1. *c.* 5.

Exod. 8. 25, 26.

Schindler on the Root תעב

Jacob's coming down thither, and how long before I know not.

6. Nevertheleſs, the Devil being not able to expectorate out of the hearts of all men, that Opinion which had taken deep root, namely, That as there was a God, one or more, which governed the World, and who brought ſore Judgments upon them for their ſins, ſo this God or Gods, were to be appeaſed by ſome courſe or other, and no ſuch courſe for this as Sacrifices, a courſe whereof was derived from *Noah* to all his Poſterity. Therefore the Devil had another way to diſhonour God, by drawing them to Sacrifice to Idols, and to Creatures, inſtead of the Creator; yea, and to the Devil himſelf (being deluded by his Oracles) and that in moſt barbarous manner: for at length he brought them to Sacrifice Men, Women and Children unto him, and that under great ſhew of Devotion, whereof we read largely in very many Authors, both Ancient and Modern. I will only mention one notable Story in *Pauſanias*; How when a Temple became polluted, by the impure courſes of a young Man and Maid, the Devil gave forth by his Oracle, that this Prophanation was to be expiated by Sacrifice; and no Sacrifice would ſerve the turn but this: Every year a young Man and Maid muſt be ſacrificed to that God, whoſe Temple had thus been defiled. And this barbarous courſe continued for certain years; only they beſtowed a denomination upon this God of theirs, calling him Θεὸς ἀμείλιχθ, *the rigid or cruel God.* And accordingly I am of opinion, that like as Satan had never brought any to ſerve him by Sacrifices (the ancient Heathens by Light of Nature, diſcourſing againſt the unreaſonableneſs of ſuch a Service, as we read in *Diodorus Siculus*) if God had not gone before them in this, inſtructing *Adam* and the Patriarchs, even till the days of *Noah*, after this manner to ſerve him; and *Noah* leaving this courſe by tradition to his Poſterity, as *Auguſtine* writes to the like purpoſe, *Ep.* 49. *ad Deo gratias.* *Hoc ſanè prætereundum non eſt, this is not to be omitted, Had not the Devils, thoſe rebellious Angels, conceived that Temple, Prieſthood, Sacrifices, and all other things pertaining thereunto were due to one, that one true God, they would never have urged their Worſhippers to ordain any of theſe things to them.* In like ſort the Devil had never brought them to build Temples for this uſe and ſervice, if God had not taken order with his People to build a Sanctuary unto him that he might dwell amongſt them.

And

And accordingly, though Heathens had Temples before *Solomon* built that Temple at *Jeruſalem*, (for this appears both by the high places which King *Solomon* built for his outlandiſh Wives, 1 *Kings* 11. 7, 8. and by the Philiſtims, who had an Houſe for *Dagon*, 1 *Sam.* 5. 2. and *Judges* 16. 27. and 9. 27. we read how the People *went into the Houſe of their God, and did eat and drink and curſed* Abimelech: and *verſ.* 46. *of the houſe of the god Berith*, and *Judg.* 8. 33.) yet I do not find ſufficient evidence of any Temples in uſe with any before the Sanctuary was made, and that to this end, that God might *dwell among them*, Exod. 25. 8. And as *Schindler* writeth on the root אָהַל that was *ædificium inſtar templi ex lignis confectum atque ita conſtitutum ut diſſolvi in partes ac rurſus compingi, ac quocunque liberet deferri poſſet*; a ſtructure Temple-like made of Timber, in ſuch ſort as it might be taken aſunder, in all the parts thereof; and again compacted together, that ſo it might be removed from place to place, whitherſoever it pleaſed God to have it carried. A notable inſtruction, that *God would be a Sanctuary unto them, and dwell among them in all places whitherſoever they ſhould come*, Ezek. 11. 16. And among other Temples of the Gentiles, whereof we read in Hiſtory, one was *portatile*, a portable Temple, and removed from place to place, ναὸς ζυγοφορέμενος, a Temple borne or drawn by certain Yoke of Oxen, and that in *Phœnicia*, which is the Country of *Paleſtine*. This *Euſebius* teſtifies in the firſt Book of his *Evangelical Preparation*, and *Chap.* 10. And ſuch a Tabernacle the Scriptures often call by ſuch a word, as is uſually rendred by Temple, as 1 *Sam.* 1. 9. and 3. 3. and 2 *Sam.* 6. 17. and in the *Pſalms* of *David*'s enditing it is found very frequently. For we know that in his days, there was no other Temple, than the Tabernacle. For though it was ſometimes in the heart of *David* to build a Houſe to the Name of the Lord God of *Iſrael*, when as yet the Ark of the Lord remained amongſt the Curtains: yet we know that the Lord anſwered him, He took it well that he was ſo minded (yet he had conſulted with the Prophet *Nathan* firſt, about the matter, before he grew to a Reſolution thereupon) *Nevertheleſs thou ſhalt not build me an Houſe, ſaith the Lord; but thy ſon that ſhall come out of thy Loyns, he ſhall build the Houſe to my Name.* So that till *Solomon*'s reign, there was only a Tabernacle for the Ark of God, wherein was the Mercy Seat, and there the Lord is ſaid to have dwelt, and that in a Cloud, *Lev.* 16. 2.

1 Kings 8. 17, 18, 19. 2 Sam. 7. 2.

Between

Between the Cherubims. Neither have I yet found any evidence to the contrary, either in Scripture or elſewhere. Before the Flood no evidence of any; though *Mercer* obſerves, they had a place of Meeting for the Service of God: as upon *Gen.* 4. where we read of *Cain* and *Abel*'s Offering, and God's acceptance of the one, and diſregarding of the other, and that (as it ſeems) in a viſible and ſenſible manner: For hereupon *Cain* was provoked againſt *Abel*. Likewiſe upon the birth of *Enoſh*, when it is ſaid, That *men began to call upon the Name of the Lord*, *Mercer* makes the ſame obſervation. Neither can we promiſe leſs unto our ſelves of *Adam*'s care for the diſciplining, and inſtituting of his Family, and *Seth*'s after him: and the like may be ſaid of all the holy Patriarchs. This alſo is manifeſt by the
Gen. 6. diſtinction made between the Sons of God and Daughters of Men, until the degenerate condition came on, and the partition Wall was broken down by promiſcuous Marriages. But in all this, not any evidence of Temples ſeparate, and ſet apart for this.

7. After the Flood, when *Noah* came out of the Ark, there he built an Altar unto the Lord, and offered a Burnt-offering of every clean Fowl and Beaſt: After this, in the Story of *Geneſis*, the Genealogies being diſpatched, and the diſperſion of the People, by the occaſion of Confuſion of Tongues, we have the erecting of the two firſt Monarchies, the Babylonian by *Nimrod*, and after the ſame time the Aſſyrian by *Aſſur*, who built *Niniveh*, ſo called (as it is thought by very probable conjecture) from the name of his Son *Ninus*: For it is apparent in Scripture, that Places had their names from the names of ſome chief Perſons that dwelt there. Thus *Egypt* is called *Miſraim*, from *Miſraim* the Son of *Ham*, and the Land *Canaan* from *Canaan*, and ſo *Jonia* from *Javan*, and *Aſſyria* from *Aſſur*. After theſe particulars diſpatched in brief, we have the Story of *Abraham* his Peregrination, who built Altars, where the Lord appeared unto him, and ſo did *Iſaac* and *Jacob*; but we find no Monument of any Temple or ſeparate Houſe they had for
Gen. 24. 63 God's Service; but we read of *Iſaac*'s going abroad into the Field to pray. Likewiſe when *Abraham* went down into *Egypt*, we find not the leaſt indication of any ſuch thing there, nor among the Philiſtims, whilſt *Abraham* ſojourned a good while with them, and *Iſaac* after him: No nor among the Canaanites, though we read of *Melchiſedek* the Prieſt of the moſt High

High God, and good Correſpondency between *Abraham* and him; yet no mention of any Temple or Houſe of God, wherein he performed any Religious Duties to that great God, poſſeſſor of Heaven and Earth, whoſe Prieſt he was. Indeed if we ſhould credit ſome uncertain Relations of fabulous Writers, we may find Temples much earlier mentioned. *Albertus Cognatus* in the fourth Book of *Narrations* (cited by *Hoſpinian Tr.* of Images) aſcribes the beginning of Idolatry to *Nimrod*, who as he pretends upon the loſs of his firſt-born *Belus*, to aſſwage his grief, cauſed his Image to be made of Gold, which he ſet up in a Temple built by him, and worſhipped it, and offered Sacrifices unto it. *Aventinus* writes, that *Ninus* the Son of *Belus Jupiter* (the ſecond King of the Babylonians the Son of *Nimrod*) cauſed his Fathers image to be made in the midſt of *Babylon*, and a Temple alſo, and Divine Honours to be done unto his Father. Both which are fabulous, and all of this kind, in *Pliny* and *Victor Maſſilienſis*. As alſo in the Apocryphal *Beroſus*, that *Ninus* adorned *Nineveh*, and was the firſt who built a Temple, and erected Statues to his Father *Belus*, and his Mother *Juno*, and his Grandmother *Rhea*. For we have no certainty of thoſe early times, but from Scripture, which acquaints us, that *Nimrod* was the Son of *Cuſh*, and Grandchild of *Ham*, and Founder of the Babylonian Monarchy: as *Aſhur* was the Son of bleſſed *Shem*, and built *Nineveh*, the Metropolis of the Aſſyrian Monarchy. Which though conſiderably later, yet ſoon overtopt the Babylonian, and continued its Primacy for the greateſt part of many Ages, and in the time of *Eſarchaddon*, after *Babylon* had revolted, reduced it again, and carried *Manaſſes* thither, 2 *Chron.* 33. 11. Though ſhortly after, about ten or eleven years, *Nabopollaſar* (or *Nebuchadonaſor*) having taken *Nineveh*, and aſſuming his Son *Nebuchadneſſar* to reign with him, the Babylonian Monarchy ſtarted up again, and overtopt the Aſſyrian, through the effeminateneſs of their Princes, as is plain in Hiſtory, and the manner thereof in *Ariſtotle's Politicks*: which Revolution, was the immediate cauſe under God, of *Manaſſes* Reſtoration. But leaving theſe Relations mentioned by the by, let's proceed in the infallible Hiſtory of Truth. From the time of *Joſeph's* going down into *Egypt* at Seventeen years of Age, to the time of his firſt ſtanding before *Pharaoh*, the year before the Seven plentiful years began, at what time he is ſaid to be Thirty years old, and after *Jacob's* coming, Gen. 47. 28.

coming down into *Egypt*, with his whole Family, until his death, who dwelt in *Egypt* Seventeen years, and hence until *Joseph*'s death, who dwelt in *Egypt*, an Hundred years wanting seven; in the Story hereof I find no evidence of Temples among the Egyptians. Nor from the birth of *Moses*, who was born (about Forty six years after the death of *Levi*, who was his Grandfather by the Mother, and great Grandfather by his Father) until his leading the Children of *Israel* out of *Egypt*, the space of Fourscore years, we find no mention of any Temple or Temples there. You will say they had Gods, for the Lord said, *Exod.* 12.12. *He would execute judgment upon all the gods of* Egypt; and so it came to pass, *Numb.* 33.4. But I answer, So *Laban* had his gods, which *Rachel* stole away from her Father, and sate upon them to hide them from him, *Gen.* 31. 30, 34. and in the days of *Terah*, *Abraham*'s Father, they served other gods: this we read; but of any Temples they had, we read not. If you say these gods that *Terah* and *Laban* had, were Houshold gods, and some room in their private Houses might serve for them, and for the Devotions performed unto them: but the gods of *Egypt* spoken of, were for Publick Use and Publick Service; and therefore they had their Priests also. To this I answer, That we read often in *Pausanius* of *Aræ Jovis pluvij*, which I understand of Images of *Jupiter*, standing open without any covering. *And p.* 58. he writes that in the Court of *Priamus* the Son of *Laomedon*, there stood the Image of *Jupiter Paleus sub Divo*, under the open Heaven, and that to his Altar *Priamus* fled when *Troy* was taken. And *Alexander ab Alexandro* writes, that the House of *Jupiter Pulverinus*, in the Country of *Attica*, had no Roof, but was open above; this he hath in his second Book of *Genial Days*, and *Chap.* 22. So the Image of *Minerva Pavia* was, *sub Divo*, in the open Air, as *Pausanias* testifies in his *Laconica*, *p.* 90. & 95. The same Author tells us, that in a small Island were the brazen Figures of *Castor* and *Pollux*, *sub Divo* in the open Air, *nihilo pedalibus majora* of a foots length and no more; such belike were the Puppets *Rachel* sate upon, called *Laban*'s gods; and a number of such he mentioneth standing in the open Air; and sometimes he makes relation of certain *Delubra*, Temples which had no Roof, but were open above towards the Heavens, as in his *Bœoticis*, p.260. And p.264. He makes mention of a Chappel of *Ceres*, sirnamed *Europa*, where there is *sub Divo Jupiter pluvius*, rainy *Jupiter*, standing

Pausanias in Corinthiacis, p. 54.

ſtanding in the open Air. *Cælius Rodigimus l.* 10. *p.* 355. *Jovi Fulguri, Soli, Lunæ, Cælo, Hypæthra, id eſt ſubdialia conſtitui debere Templa proponimus.* Add unto this *ſubdiales ſtatuas Levit.* 26. 30. as *Junius* renders it. And having Altars at ſuch Images where they offered Sacrifices, no marvel if they had Prieſts alſo. *Melchiſedeck*, we know, is called *the Prieſt of the moſt High God*, and *King of Salem*; but I do not think any Man will avouch, that he had a Temple there. *Abraham* was a Prophet, *Gen.* 20. and was he not a Prieſt alſo? it is clear he offered Sacrifice to the Lord, *Gen.* 12. and *Iſaac*, *Gen.* 26. ſo *Jacob*, and that by God's commandment, *Gen.* 35. And whereas ſome are of opinion, that when *Jacob* vowed unto God the Tenth of all that God ſhould give him in *Meſopotamia*, *Gen.* 28. and hereupon a queſtion is moved, To whom he ſhould pay the Tenth of all, that is, to what Prieſt? knowing no better Anſwer, are of opinion that he paid it to himſelf, ſuppoſing him to be a Prieſt, and capable of receiving Tythes. I willingly confeſs ſuch a Devotion is very profitable as to Temporals: but I ſee no neceſſity that caſts us upon ſuch conceits: For he might well Sacrifice unto God the Tenth, or the worth of the Tenth, and all that he poſſeſſed. As yet the Prieſthood was not confined to one Family, and till then, *Moſes* himſelf was a Prieſt as well as a Prophet, even to the erecting of the Tabernacle, which by Archb. *Uſhers* computation, was in the year of the World 1514. But let us proceed further, and take into conſideration what we find in profane Hiſtories concerning Temples.

8. *Diodorus Siculus l.* 1. *c.* 1. reports, that in the opinion of ſome, the Ethiopians were the firſt of Men, and he gives reaſons for it, but in a moſt atheiſtical and unreaſonable way, feigning Men to have been αὐτόχθονες born of the Earth and Air, in a natural manner, as Mice and other things of equivocal Generation. And how this came to paſs, he proſecutes in a moſt abſurd and brain-ſick Diſcourſe, without taking notice of any Creator, *who of one blood made all mankind to dwell upon the face of the earth.* And adds, that the worſhip of God was firſt found out by them. *Sacraque inſuper, pompas, celebritates, aliaque quibus diis honores impenduntur, ab iis fuiſſe reperta.* And what manner of Gods muſt they needs be, who are worſhipped by thoſe who acknowledge no Creator? St. *Paul* tells us that *the eternal power and Godhead is known from the Creation, conſidered in his works.* His beſt proof for this is out of *Homer*, who brings in *Jupiter*,

and the reſt of the Gods with him, going in Progreſs into *Ethopia*, both to the Sacrifices there made unto them, and for the ſweetneſs of the odours there. And ſurely it is moſt congruous, that ſuch Gods as are deviſed by the fancies of Men, and made at their pleaſures, ſhould be well content to be ſerved and worſhipped according to the Fancies of Men, and at their pleaſure: for undoubtedly Man hath as much power to deviſe a Divine and Religious Worſhip, as to make a God; any Service being good enough, and too good, to be beſtowed upon the work of their own hands, yea or upon their own Fancies either. Yet the truth is, there was a time when the Bridegroom of God's Church was pleaſed with bodily Sacrifices offered with good hearts, and had his abode in the Mountains of Spices. *Cant.* 8. 14. *Make haſte my beloved, and be thou like unto a Roe, or to a young Hart upon the Mountains of Spices.* But this was only for a time *until the day did break, and the ſhadows fled away*, Cant. 2. 17. The Lord Chriſt now adays is the moſt ſweet ſmelling Savour, both to God the Father and us; by whom alone the Father is ſatisfied, and our Souls ſweetly refreſhed. Indeed I read that *Heſiod* and *Homer*, were *Primi Deorum opifices apud Græcos*, the firſt Crafts-maſters in coining Gods among the Grecians, in *Herodotus lib.* 2. *p.* 124. *Græco-Lat. Heſiodus atque Homerus, (qui quadringentis non amplius annis ante me extitere) fuere, qui Græcis Theogoniam introduxerunt, eiſque & cognomina, & honores, & diverſa artificia, & figuras attribuerunt.* And p. 166. *Ipſi Ægyptij extiterunt principes conventus, & pompas & conciliabula factitandi, & ab iis Græci didicerunt. Cujus rei hoc apud me argumentum eſt, quod illa conſtet priſcis temporibus: Græcanica verò recens fuiſſe inſtitua.* And we know *Homer* lived after the Wars of *Troy*, ſome ſay 80 years, ſome 100, others 140, others 180 years after the taking of *Troy*. Nay, there are that make him 200 years, yea 240 later than that, yea ſome 400, others 500 later; as *Talianus* gives inſtance in ſeveral Authors, thus far differing about the time of *Homer*, as any may read in *Euſebius* his *Evangelical Preparation*, *Book* 10. *p.* 492. *Græco-Lat.* We by the Word of God are brought acquainted not only with the Creation of Man, but of the World alſo, and how in 1656. it was drowned, and all Fleſh periſhed by the Waters of a general Deluge, in whom was the breath of Life, except thoſe four couple, eight perſons in all, who were reſerved for a Seed to ſow the World anew, and preſerved in the Ark which

ſetled

ſetled in *Ararat*, commonly conceived to be a Mountain in *Armenia* (though ſome think otherwiſe) and from thoſe parts near adjoyning, and particularly from *Babel*, after the Confuſion of Languages, began the diſperſion of the People. And as the Lord by his extraordinary Providence, provided both for the making of the Ark, and bringing all ſorts of Creatures thereinto, and maintenance for them, and their preſervation there, did make himſelf known unto them, (after a degenerate time that came upon all) both as a God of Vengeance in deſtroying others, and alſo as a God of Mercy and Salvation in preſerving them from that common Deſtruction; promiſing withal never to deſtroy the World ſo again: ſo from them, and by them, was the knowledge of God propagated to their Poſterity; which about 101. years after the Flood, began to be diſperſed over all the World. And upon *Nimrod*'s Uſurpation, Rebel-like, his Nature anſwering to his Name, it ſeems that both his Father and Grandfather, and many of them ſeparated themſelves from him, *Cuſh* into *Ethiopia*, *Miſraim* into *Egypt*, *Canaan* into *Paleſtine*, where we find *Sidon* a principal City by the Sea. And as *Egypt* is called in Scripture the Land of *Ham*, ſo by as good reaſon *Ethiopia* alſo. *Lydiat* is of opinon concerning *Ham*, that he was the eldeſt of *Noah*'s three Children; and by the younger Son of *Noah*, *Gen.* 9. 24. is meant *Canaan Noah*'s Grandchild; (for even our Grandchildren we count our Children) and *Noah*'s Curſe we know, paſſed not upon *Ham*, but upon *Canaan*: which makes it probable that the lewd prank which gave ſuch offence to *Noah*, and he found out by examination, was play'd by *Canaan*; and by him his Father *Ham* came to the knowledge of it, who told his two Brethren thereof, *Sem* and *Japhet*. And thus indeed the Egyptians and Ethopians, and whole houſe of *Ham*, may be accounted the eldeſt Houſe of the World, if he were elder than his two Brethren *Sem* and *Japhet*. But in this *Lydiat* is almoſt alone, moſt Authors being for *Sem*, or *Japhet* (which is more likely) being the eldeſt, as may be ſeen at large in *Uſher*'s *Chronol. Sacra. c.*4. *Japhet* ſeparated towards the North, both Eaſt and Weſt, but chiefly towards the Weſt. *Sem*'s Poſterity continued in the Eaſt towards the South; *Aſſur* his Son having erected a Monarchy in *Niniveh*. But as yet no teſtimony for Temples any where.

9. *Diogines Laertius* an approved Writer, in his fifth Book of the Lives of Philoſophers, in the Life of *Epimenides*, ſaith of him, That *Conſtruxit apud Athenienſes phanum verendorum Deorum, ut ait Lobon Argivus in libro de Poetis. Fertur etiam primus domus atque agros expiaſſe delubraque erexiſſe.* This *Epimenides* of *Crete* built a Temple to the Gods, call'd σεμνοὶ Θεοὶ, *Dij reverendi*, ſome that deſerved to be reverenced (as he thought) more than all the pack, and he alledgeth *Lobon* of *Argos*, in his Book of Poets, teſtifying this. This *Epimenides* alſo is ſaid to have been the firſt that ſhewed a courſe for the expiation of Houſes and Fields, and that erected Temples. The expiation here ſpoken of, was by Sacrifice, as appears by the Story mentioned a little before: For having mentioned how the fame of this Man flying throughout all *Grece*, he was reputed a Man moſt dear to God; thereupon an Inſtance thereof is given thus: *The Athenians were ſometimes viſited with a ſore Peſtilence, who thereupon asking counſel hereabouts, as their manner was, at the Oracle of* Delphos, Pythia *the Nun Prieſt anſwered them, That the City of* Athens *was to be expiated. And they being ignorant, how this was to be performed, diſpatched* Niceas *the Son of* Niceratus *by Ship into the Iſland of* Crete, *to* Epimenides, *to intreat him to come over unto them. Upon their intreaty he came, and expiated or purged their City after this manner: He took Sheep, ſome white ſome black, and brought them to* Mars *his Street, and there let them go whither they would, ſending ſome after them, to obſerve where they lay down; and whereſoever any of them lay down, there he gave charge they ſhould be ſacrificed* peculiari cuipiam Deo, *to ſome peculiar God.* Τῷ προσηκοντι Θεῷ, ſaith *Laertius*, to a fit God: his meaning was, to the God that plagued them; but who it was they knew not. And therefore *Laertius* addeth, That *even in his days there were to be ſeen in the Streets of* Athens, *Altars without a Name, as a memorial of that expiation, and hereupon he ſaith that the Plague ceaſed.* And in all likelyhood the Altar that St. *Paul* obſerved as he went in one of the Streets of *Athens* with this Inſcription, Ἀγνώστῳ Θεῷ, to the unknown God, was one of thoſe Altars *Laertius* writes of, though the Inſcription might be defaced in his days; for in *Cauſabon*'s judgment, *Laertius* lived not until the year 200. after Chriſt, that is about the time of *Tertullian*; yet Altars with ſuch Inſcriptions were nothing ſtrange; ſuch a one being mentioned by *Pauſanias* in his *Eliacks, p.* 162. *Adjacet ei ignotorum Deorum ara.* Now this *Epimenides* came to *Athens* about this buſineſs,

buſineſs, by *Laertius*'s accompt in the 47th *Olympiad*, and others reckon him to be coætaneus to *Pythagoras*, who lived in the time of *Servius Tullus*, the fifth King of *Rome* from *Romulus*. Now *Rome* it ſelf had its Foundation laid, but in the days of *Jotham* King of *Judah*, by *Lydiat* and *Uſher*'s accompt, and the very year after *Nabuchodonoſor* had inchoated his Kingdom of *Babylon*, which was a Type of Romiſh *Babylon*.

10. *Janus* was a King in *Italy* long before *Romulus*; and unto him, a certain Writer, *Xenon* by name, in the firſt Book of his *Italica*, aſcribes the firſt building of Temples, as *Macrobius* teſtifies in the firſt Book of his *Saturnals*, *Chap.* 9. Now the beginning of *Janus* his Latin Kingdom, *Lydiat* reckons to be 150 years, before *Æneas* his coming into *Italy* in the days of *Latinus*, the fifth King after *Janus*; *Æneas* his arriving there being the third year after the taking of *Troy*, which yet by *Lydiat*'s accompt was 60 years after the death of *Othniel*, the firſt Judge of *Iſrael* after the death of *Joſhua*, and 120 years after the Children of *Iſrael*'s coming out of *Egypt*. Now this *Janus* was the Man that entertained old *Saturn*, when he fled from his Son *Jupiter* into *Italy*, and admitted him *in Societatem Regni*, to reign with him. Thence *Italy* came to be called *Latium*, as *Ovid* Writes, ſaying,

Et dicta eſt Latium terra latente Deo.

And *Virgil* in his *Æneids* 8.

Primus ab æthereo veniens Saturnus Olympo,
Arma Jovis fugiens, & Regnis exul adentis;
Is genus indocile, ac diſperſum montibus altis
Compoſuit, legeſque dedit Latiumque vocari
Maluit, his quoniam latuiſſet tutus in Oris.

where I obſerve the Poet's wiſdom, affecting to grace his Country; for he feigns *Saturn* not to come thither flying from the Iſle of *Crete*, but from Heaven forſooth, to ſalve the Reputation of his Deity, and the Honour of his own Country; and adds, that his days were the time of that golden Age of the World, as *Ovid* and other Poets feign: His words are theſe;

Aureaque, ut perhibent, illo ſub Rege fuere.
Sæcula.

In

In the days of *Saturn* was the golden Age of the World. Now this fairly may revive the remembrance of a Note made by *Servius* upon a Paſſage in Virgil, deſcribing the goodly Temple that Queen *Dido* was building, when *Æneas*, after the taking of *Troy*, came thither, being caſt by a Tempeſt upon thoſe Parts.

Hic Templum Junoni ingens Sidonia Dido
Condebat, donis opulentum & numine Divæ:
Ærea cui gradibus ſurgebant limina, nexæque
Ære trabes foribus cardo ſtridebat ahenis.

Now whereas *Virgil* hath *ærea limina*, brazen Threſholds, *Servius* maketh a queſtion of the reaſon why he calls the Threſhold brazen; it ſeeming unlikly that they ſhould be made of, or covered with Braſs: his anſwer is, That *Virgil* delivers it, *alluſione facta ad Sæcula tunc temporis ærea*, in alluſion to the condition of thoſe times, the brazen Age being then on foot. Though for ought I ſee, it might go for an Iron Age well enough, when ſuch ado was made in the World, ſuch Wars raiſed for 10 years continuance at *Troy*, and all for the Recovery of a Whore, if it be a true Hiſtory, and not a Poetical Fiction, as ſome conceive. In thoſe days there were Temples, I nothing doubt, and before; for the Trojans had theirs, as the ſame *Virgil* mentions in the perſon of *Æneas*,

Nos delubra Deum miſeri quibus ultimus eſſet,
Ille dies feſta velamus fronde per urbem.

we poor Creatures made that day, a Feſtival day in our Temples; which alas was to be our laſt day, their Funeral following immediately after. And not in the brazen Age only can we well admit that Temples have been, but in the golden Age alſo, as namely in the days of *Saturn*, which yet will be found 160 years after the Children of *Iſrael*'s coming out of *Egypt*. And if *Saturn* were the chief of Heathen Deities, ſurely *Moſes* is much more ancient than they all; how much more ancient than Temples made to them. It is true *Cicero* makes mention of three *Jupiters*, one the Son of *Saturn* and *Ops* King of *Crete*, whoſe Sepulchre is there found; which *Callimachus* is impatient to hear, and therefore brands them for lyars, ſaying,

hẽre;

Κρῆτες ἀεὶ ψεῦσαι, κὴ γὰρ τάφον, ὦ Ἄγιε σεῖο
Κρῆτες ἐτεκτήναντο, σὺ δ' οὐ θάνες ἔσσι γὰρ αἰεί.

The Cretians are always lyars, for they have built a Sepulchre to thee, O King, whereas thou dieſt not, but liveſt for ever. The other two, *Cicero* ſaith, were born in *Arcadia*; the Father of the one *Æther*, of whom came *Proſerpina* and *Liber*, or *Bacchus*; the Father of the other *Cœlum*, and he begat *Minerva*. In like ſort *Japetus* is ſaid by *Heſiod* to be the Son of *Cœlum & Terræ*, of Heaven and Earth; as much as to ſay, they could not tell who was the Father of them, and therefore they feigned them to have been brought forth by the Heaven and Earth, and Sea and Rivers. But *Virgil* confounds theſe *Jupiters* which *Cicero* diſtinguiſheth, and feigns *Saturn* the Father of *Jupiter Cretenſis* to have come *ab Æthereo Olympo*, that is, from from *Æther* and *Heaven*. And *Japetus* we ſee how plainly it ſounds *Japhet*, one of the Sons of *Noah*, as *Mercer* upon *Geneſis*, and many others obſerve. And as *Heſiod* relates very ſtrange things of *Saturns* dealing with his Father *Cœlum*; ſo the Jewiſh Rabbins relate as ſtrange things (yea the very ſame) of *Ham's* dealing with his Father, ſuppoſing they have ſome ground for it in the Scripture. And ſure we are, that *Noah* himſelf had no Children after the Flood, and this *Ham* was *Japhet's* Brother; and both better known to the World than their Father *Noah*, who with his Son *Sem* (as it ſeems) lived a private life; whilſt his Children, and Childrens children divided the World among them, calling the ſeveral Regions of it, after their own Names, and erecting Monarchies; *Nimrod* in *Babylon*, and *Aſſur* at *Niniveh*. *Horace* makes mention of *Audax Japeti genus*, his Poſterity were bold Creatures, that durſt venture in a Ship to make a way through the Sea, which fairly refers to the Poſterity of *Japhet*, of whoſe Children, the Iſles of the Gentiles were divided in their Lands, *every one after his tongue*, and *after their Families in their Nations*. Gen. 10. 5. And all the three Sons of *Noah* it's likely were imployed by their Father, in building the Ark; and by them their Poſterity might eaſily be inſtructed in that Art, the Lord himſelf firſt inſtructing *Noah*. Eſpecially conſidering how long both *Noah* and *Sem* lived after the Flood: *Noah* 350 years, that is, not only after the *Babylonian* and *Aſſyrian* Kingdoms erected by *Nimrod* and *Aſſur*, 235 years; but

after

after the Posterity of *Misraim* began to reign in *Egypt*, in several Principalities, 89 years; and after *Ogyges* built *Thebes* in *Grece*, 41 years; and after *Ægialeus* the first King of *Sicyonians* in *Peloponnesus* his beginniug to reign, 23 years; and died but two or three years before *Abraham* was born. And *Sem* lived 150 years after his Father *Noah*; and *Sem* died but 10 years before *Esau* and *Jacob* were born, according to *Lydiat*'s Chronicle, which I take to be most accurate. And for ought I know to the contrary, both *Ham* and *Japhet*, might live as long as *Sem*, and the Grecians, and Isles of the Gentiles, might be well known to be *Japeti genus*. Though I deny not but others of his Posterity might be called by his name, like as we read of two Kings of *Athens*, each called by the name of *Cecrops*, the one of *Cecrops major*, and the other of *Cecrops minor*; and the younger of them divers Ages after the elder. And the name of *Iphitus*, who was but one Age before the Wars of *Troy*, doth plainly carry the same Radical Letters that *Japetus* doth. But to proceed.

11. The Pelasgians are accounted by *Strabo* in his fifth Book, *Populi Græciæ vetustissimi*, the most ancient People of *Greece*. And these He and *Hesiod*, and *Pausanias* in his *Arcadicis*, testifie to have proceeded from *Pelasgus*. *Ac primum omnium Pelasgum memorant Arcadi in illa terra extitisse*; The Arcadians report, that *Pelasgus* was the first of Men in that Country: which relation *Pausanias* modifies thus, That he was the first King there, to wit, in *Arcadia*; and who first brought the rude People there, to build Cottages, to defend themselves from the Injuries of the Weather. *Lycaon* was his Son, and him *Pausanias* makes coetaneous to *Cecrops*, meaning *Cecrops major*, which *Cecrops* is commonly accounted coetaneous with *Moses*; especially *Eusebius* in his Tenth Book of his *Evangelical Preparation*, *Chap.* 19. and he adds this as a thing confessed by all, *Nemo non fatetur*. *Lycanon*'s youngest Son was *Oenotrius*, who went with a Colony into *Italy*, and from him that Country of *Italy* was called *Oenotria*. Yet there were no *Temples* till the days of *Janus* by the Testimony of *Xenon* formerly mentioned, out of *Macrobius* his *Saturnals*, *lib.* 1. *cap.* 9. And this was the first of all the Grecian Colonies in the opinion of *Pausanias*; and he adds also, That neither had he found any Transmigration made by the Barbarians before this. But therein we know *Pausanias* mistakes, and that *Grece* and all *Europe*, after the Universal Deluge,

luge, was first inhabited by those of the Posterity of *Noah*, and specially of *Japhet*, who came into the Western Parts from the East. And the *Iones*, a People so well known both in *Asia* the less, and in *Greece*, do fairly manifest by their very Name, that they were descended from *Javan*, one of the Sons of *Japhet*. Now *Janus*, the first erector of Temples in *Italy*, was near about 200 years after *Cecrops* began first to reign in the Region of *Attica*. Yet I confess that *Jupiter* is said to have gotten *Lycaon*'s Daughter, *Calisto*, with Child; and besides *Jupiter* of *Crete*, *Cicero* makes mention of two *Jupiters* born in *Arcadia*; I doubt one of them might be *Lycaon*'s Brother, for such incestuous Generations were too too frequent amongst those Heathen called Gods.

12. But consider we what *Pausanias* writes in his *Eliacis prioribus* of *Saturn*, *Saturnum primum omnium Cœli Regnum obtinuisse*. That *Saturn* first of all obtained the Kingdom of *Cœlum*, which we commonly render Heaven; but it might be the name of a Country in *Crete*, like as *Olympia* was a Country in *Grece*, where the hill *Olympus* was, which word *Olympus* is commonly used by Poets to signifie Heaven. *Ei in Olympia homines eos (quod aureum genus nuncupatum est) Templum dedicasse*; To him the Men of the golden Age dedicated a Temple in *Olympia*. After this *Jupiter* being born, his Mother committed him to the *Dactyles* of *Ida* to be kept; these were four Brethren, of whom *Hercules*, called *Idæus*, was one, long before *Hercules* the Son of *Amphytruo*. This *Hercules* as the same *Pausanias* writes, was great Grandfather to *Clymenus*, who coming out of *Crete*, first instituted the *Olympian* Games, 50 years after *Deucalion*'s Flood. Now if we accompt 30 years to an Age, as *Lydiat* doth, and that according to *Clemens Alexandrinus*, if I mistake not; and that *Clymenus* was 30 years old at the institution of these *Olympian* Games, from thence to the Birth of *Hercules*, the sum of years ariseth but to 120. Now by *Lydiat*'s accompt *Moses* led the Children of *Israel* out of *Egypt* but 30 years after *Deucalion*'s Flood; that is, 30 years before *Clymenus* his institution, at what time *Moses* was 80 years old. Hence it follows, that *Hercules* was not born above 20 years before *Moses*, nor this *Saturn* neither. For that *Hercules* to whom the tutalidge of *Jupiter* was committed, might well be as old as *Saturn* himself, yet this *Hercules Idæus* had his name from the Hill *Ida* in *Crete*; and therefore in all likelyhood *Saturn*

his Father, was the same that fled into *Italy*, and there was entertained by *Janus*, many years after *Moses*. And whereas *Pausanias* gives much credit to *Homer* concerning Matters of *Grece*, why should we not give as much credit to *Virgil* concerning the Story of *Italy*? Yet that of *Saturn*'s Entertainment by *Janus* is a Story very commonly received. Yet I confess *Diodorus Siculus* makes mention of a *Saturn*, and a *Jupiter*, and an *Hercules*, and *Curetes Dactyli* in *Phrygia*; but upon what ground I know not, for *Pausanias* doth not; and it seems from *Curetes* by Contraction came *Cretes*, and thence that Island of *Crete* might have his Name; but I stand not upon this: Nay, I yield rather that it had its Name from one *Cres*, who reigned there at the same time that *Inachus* reigned at *Argos* in *Grece*. It may be then the *Curetes* were the same with *Cretes*. But it is nothing strange the *Grecians* should be found to run wild sometimes in their Accounts of times, considering that *Cadmus* was the first, who coming out of *Phœnicia* to *Thebes*, taught *Greeks* the use of Letters, as *Eusebius* writes in his *Evangelical Preparation*, *lib.* 10. *cap.* 5. and *Clemens Alexandrinus* in the first Book of his *Stromata*, *p.* 306. *Græco-lat.* Though I know *Diodorus Siculus* minceth the matter, saying that he brought amongst them only a new Character, belike for the Honour of the Greek Nation, being loth that the World should take notice that they were beholden to the *Phœnicians* for this.

13. Before I have shewed out of *Clemens Alexandrinus*, that such Structures as were first the Sepulchres of the Dead, afterwards, being enlarged to a greater Magnificence, came to be called the Temples of gods: And *Arnobius*, *lib.* 6. *Quid quod multa ex his templa quæ Tholis sunt aureis, & sublimibus elata fastigiis auctorum conscriptionibus comprobatur, contegere cineres atq; ossa & defunctorum esse corporum sepulchra. Nonne patet & in promtu est, aut pro Diis immortalibus mortuos vos colere, aut inexpiabilem fieri numinibus contumeliam, quorum delubra & templa, mortuorum superlata sunt bustis?* What shall we say to this, that many Temples which are built with golden Arches and lofty Roofs, do cover Ashes and Bones, and that they are the Sepulchres of Men deceased, as it appears by the Writings of divers Authors? Is it not manifest and prone to conclude hereby, that either you worship dead Men instead of gods, or that you do the gods an Injury that cannot be expiated, in that you build their Temples upon the Sepulchres of the dead? Now the first Instance

ſtance given in this kind by *Clemens Alexandrinus* in his *Admonition to the Gentiles*, I find to be of the Temple of *Minerva*, which was the Sepulchre of *Acriſius*. Now this *Acriſius* was the 14th King of *Argos*, by the Account of *Appion* the Grammarian, alledged by *Tatianus*, and repreſented by *Euſebius*, in the 10th Book of his *Evangelical Preparation*, *p.* 493. *Græcolat.* And in the Fourth Generation after *Danaus*, who came out of *Egypt* unto *Argos* in *Grece*, upon the Confuſion cauſed in *Egypt*, partly by the Slaughter of the Firſt Born, and partly by the Deſtruction of *Pharaoh* and his *Egyptians* in the *Red Sea*, when *Moſes* led the Children of *Iſrael* through it, towards the Land of *Canaan*; by the Account of Mr. *Lydiat* in his *Emendation of Times*. And that which *Appion* writeth hereof, was out of *Ptolimæus Mendeſius*. *Pauſanias* in his *Bœotica* ſpeaks of a Temple dedicated to *Hercules*; but whereas ſome imagine, or might imagine that it was a Temple dedicated to *Hercules*, the Son of *Amphytrion*, he profeſſeth that it was *multo vetuſtius*, much more ancient than ſo; and therefore he conceives rather, the Dedication of it ought to be aſcribed to a more ancient *Hercules*, who was one of the *Idæi Dactyli*, commonly called *Hercules Idæus*. Now theſe *Idæi Dactyli* were thoſe *Curetes* to whoſe Care the Education of *Jupiter* was committed; to wit, *Jupiter Cretenſis*, the Son of *Saturn*, who flying out of *Crete* and coming into *Italy*, was there entertained by *Janus*; which *Janus* reigned in *Italy* long after *Moſes*, as formerly hath been ſhewed. The ſame *Pauſanias* in the firſt of his *Eliacks*, affirms, *Pelops* was the firſt that erected a Temple to *Mercury* in *Peloponneſus*; and in his *Bœoticis* reports that one *Myron Byzantius*, a Writer of Heroick Verſes and Elegies, had delivered that *Amphyon* was the firſt of all Men that dedicated an Altar to *Mercury*. Now *Pelops* is accounted but of the ſame time with *Acriſius* King of *Argos*, the Fourth King after *Danaus*, by *Euſebius* in his *Evangelical Preparation*, *lib.* 10. *p.* 493. *Græcolat.* And the ſame *Tatianus* in the ſame place of *Euſebius*, maintains *Moſes* to have been before *Amphyon*. But of all the Temples known to *Pauſanias*, the moſt Ancient he profeſſeth to have been the Temple of *Apollo Thearius*, which was the *Troezenians*. For albeit he takes notice of two other Temples which were very ancient; yet this, he ſaith, was much more ancient than they, and was reported to have been built by *Pythius*, and as it was built by him, ſo it was adorned by him alſo. Now

what time *Pythius* lived, he sheweth forthwith, when he saith, that *Bellerophon* coming to *Troezene*, where *Pithias* reigned, he required of him *Æthra* to be given him to Wife; but *Ægeus* married her King of *Athens*, and she became the Mother of *Theseus*, as *Robert Stephanus* writes; and *Bellerophon* was deprived of his Kingdom of *Ephyra* by *Prætos* King of *Argos*, as the same Author writeth. Now this *Prætus* was the third King of *Argos* after *Danaus*, by *Tatianus* his account related by *Eusebius*, *Præparat. Evangel. lib.* 10. and *Danaus* is by *Lidiat*'s Account somewhat after *Moses*.

14. But we proceed from the *Grecians* to the *Egyptians*, because they are supposed by some to have found out and communicated to others, the Names of Heathenish Gods, and first erected Temples and Altars to them, for so writes *Cœlius Rodiginus*, *l.* 18. *c.* 37. *Traditur porro Ægyptios primos Deorum excitasse aras, conflasse simulacra, & Templa construxisse:* But this learned Antiquary (which is his usual fault) tells us not his Authors. Probably *Herodotus*, *lib.* 2. *Ægiptii primi & Deorum cognomina in usu habuere, & ab illis Græci fuerunt mutuati. Item primi Diis & aras, & simulachra & delubra statuere.* And *Pausanias* in his *Atticis* testifies, that amongst the *Grecians*, the *Athenians* went beyond all others in Devotion towards the Gods. *Athenienses Deorum cultu, studioque Religionis longè cæteras omnes civitates anteire*: And the Athenians had this from their King *Cerops major*, as *Lidiat* writes, *Emend. temp. p.* 18. *Erat vero etiam Cecrops Magnus auctor superstitionis ac Idololatriæ.* This *Cecrops* was called *Diphyes*, because he was *genere partim Ægyptius*; by Parentage an Egyptian, and *Coquæus* out of *Eusebius* relates this of *Cecrops*, That *primus Jovem appellavit, simulacra reperiit, aram statuit, victimas immolavit, nequaquam istiusmodi rebus in Græcia visis*, *Coqu. in Augustin. de Civit. Dei*, *l.* 18. *c.* 8. *Porphyry*, that enemy of the Gospel, was wont much to magnify a certain Historian named *Sanconiatho*: His History was much commended by one *Philo Biblius*, who added a Preface thereunto, wherein he writes, *Barbarorum Antiquissimi Phœnices imprimis & Ægyptii, (a quibus cæteri deinceps populi morem illum accepere) in maximorum Deorum loco eos omnes habuere, qui res ad vitam agendam necessarias invenissent, quiq; beneficium aliquod in genus humanum contulissent. Eos nimirum, quod sibi plurimorum bonorum autores esse persuaderent, Divinis honoribus coluere; ac templorum usu, quæ jam ante constructa fuerant, hoc ad munus officiumq; traducto;*

traducto; columnas insuper statuasq; ligneas ipsorum nomine consecrarunt, eoq; precipùe religionis cultu prosecuti; festos illis quoque dies longè celeberrimos dedicarunt. In quo eximium illud fuit, Regum suorum nomina universi hujus elementis, ac quibusdam eorum quibus divinitatem ipsi tribuebant imponerent. Naturales vero Deos Solem, Lunam, reliquasque Stellas errantes, cum Elementis & cæteris cum eiisdem affinitate conjunctis, solos ex omnibus agnoscebant; ut mortales quidem alios, alios autem immortales eos haberent. Where observe four things: 1. That the first Founders of Idolatry are noted to be *Phœnicians* and *Egyptians*, who were the posterity of *Ham* by *Misraim* and *Canaan*. 2. That Temples were not at first built for the Gods, but having been formerly built for other uses, were afterward turned to this use; and if you ask for what use they were at first built, I have nothing to answer but that of *Clemens Alexandrinus*, namely, that they were at first built for some great Persons to lie interr'd in after their decease. 3. That the first Gods adored by them, which he calls natural Gods, were the Lights of Heaven, especially the Planets and the Elements; all which makes up the number of eleven, and they had but twelve in all; now who might the Twelfth be? was he the first mover of all? *Aristottle* I am sure, so interpreteth the Divinity of his Forefathers, as if by Sun and Moon, and the rest of the Planets, they meant those pure Minds which he calleth Intelligences; and whom he conceived to be the Movers of these Orbs; but withal he acknowledgeth a first Mover, in the Contemplation of whom the Perfection of all the rest consisted. That was his Device by his Philosophy to make the best construction he could of the religious ways of his Ancestors. But might not *Pan* be one of their Deities, and that a principal one? yet this seems to denote the whole Universe: For it is too too true, that soon they fell away from the Acknowledgement of the Creator to worship the Creature. And *Eusebius* saith *Præparat. Evangel. l.* 3. *c.* 9. *That as* Orpheus *took his Discourse of the Gods from the Doctrine of the Egyptians; so he would have the world to be God, compounded of many Gods, according to the several parts of the World. Lastly*, They came about to worship their deceased Ancestors with religious Adoration. And might not these be represented by the Images of those Beasts which were consecrated by them? This surely is one special Interpretation, which *Diodorus Siculus* makes of those Beasts, which were so religiously, or superstitiously rather,

ther, esteemed and reverenced by the Egyptians. And *Diogenes Laertius*, concerning the Devotion of the Egyptians this very way, saith in the Proem to his Book of the Lives of Philosophers, *Statuas præterea & fana a se fabricari fatentur quod ignorent effigiem Dei:* They make Images and Temples because they know not the Shape of God. *Causabon*, though he acknowledgeth the Sentence to be defective, yet he perfecteth it only thus; κατασκευάζειν δὲ αὐτοῖς, they make Images and Temples to them, that is, to the bruit Creatures which they worship, because the Images of God they could not, forasmuch as they knew not the Shape of God. And indeed, *no man hath seen God at any time, Joh.* 1. 18. No, not God's own People, *Joh.* 5. 37. *Ye have not heard God at any time, nor seen His shape,* He is commended unto us as ἀόρατος Θεὸς, the invisible God, 1 *Tim.* 1. 17. *Heb.* 11. 27 *Thales Milesius* was reputed wise in his time, *Diogenes Laertius* writes that he had no Master, *Nisi quod Ægyptiis Sacerdotibus, eò profectus, familiariter adhæsit:* He was very familiar with the Egyptian Priests. Himself professeth as much in his Epistle to *Phericides*; and I willingly confess two things were delivered by him concerning God very wisely; the one concerning his Providence, for being demanded, whether a Man doing Evil might be hid from God, made this Answer, *Ne Cogitans quidem*, No not so much as touching his Thought. The other concerning the Nature of God: For being demanded what God was, he made this Answer, *Quod initio & fine caret*; That which is without beginning and without end. And indeed thus St. *Paul* seems to describe the Godhead; namely, by his Eternal Power, when he saith, *The eternal Power and Godhead hath been known from the Creation, being considered in his Works*, Rom. 1. 20. And *Bradwardine* maintains that the first Attribute of the Divine Nature is *Necesse Esse*, of Necessary Being; as much as to say, Eternal, without Beginning and without End. Add to this what *Eusebius* writes, *Evang. Preparat. l.* 10. *p.* 451. *Græcolat. Athenienses Ægyptiorum Coloniam habitos esse, cum alii tum Theopompus in tricareno confirmat:* That the Athenians were a Colony of the Egyptians, both others and also *Theopompus* confirms in his Book entituled *Tricarenum.*

15. Come we then to the Egyptians: Now *Eusebius* alledgeth the former Passage out of *Philo Biblius* his Preface to *Sanconiatho*, to prove that at the first, the very Heathens had no

other Gods, but the very Stars and Planets appearing and moving in the Heavens: And that the Name of Θεὸς (God) at the first was παρὰ τὸ Θεῖν, *a currendo*, from moving or running, the Planets and Stars compassing all in the Course of Twenty Four Hours. He adds, that the very Scriptures do justifie this, shewing what was the Course of Gentiles in their Religious Devotions; namely, to worship the whole Host of Heaven: And we know what Lesson the Lord reads to his own People, *Deut.* 4. 19. *Take heed lest thou lift up thine eyes to Heaven, and when thou seest the Sun, and the Moon, and the Stars, with all the Host of Heaven, shouldst be driven to worship them, and to serve them; which the Lord thy God hath distributed to all people that are under the whole Heaven.* As much as to say, the Lord hath made them thy Servants: Nay, the Servants of all Men under the Cope of Heaven; therefore take heed thou beest not carried away in the Course of Heathenish Blindness and Superstition, as to make them thy Lords and thy Gods. In the same place the Lord gives them a Caveat, and admonisheth them that they corrupt not themselves, and make not a graven Image, or representation of any Figure, whether it be the Likeness of Male or Female, the Likeness of any Beast that is on Earth, or Likeness of any feathered Foule, or the Likeness of any Fish that is in the Waters beneath the Earth; which gives shrewd Presumption, that some such Creatures were worshipped among the Egyptians from whence they came, or in the Land of *Canaan* whither they were traveling. And *Eusebius*, *Preparat. Evangel. l.* 2. *p.* 49. *Græcolat.* Rehersing out of *Diodorus Siculus*, the several Creatures which were consecrated by the Egyptians, makes mention of *Apis* and *Muevis Sacri Tauri*, holy Bulls, and of *Bosfemina* a Cow; as also of Sheep; yea, of the Goat, and Dog, and the Wolfe, and the Cat; and amongst Birds, of *Ibis*, and the Hawke, and the Eagle, and of the Crocadile that lives in the Waters: And that it was a capital Crime among them to kill any of these. And *p.* 52. he adds out of the same *Diodorus*, that the Grecians Theology began from *Cadmus*, whom he saith to have been after the days of *Moses*, and that he saith may be clearly and evidently confirmed; and hence concludes that all the Gods of the Grecians were brought to light after the Days of *Moses*.

But

But concerning the Antiquity of Temples among the Egyptians, *Diogenes Laertius* in the Life of *Cleobulus* writes, that he was of *Lindus*, or as ſome ſaid, of *Carea*, and that he reſtored the Temple of *Minerva* built by *Danaus*; the Paſſage is ſomewhat imperfect, but made compleat by *Cauſabon*, with reference to that which *Diodorus Siculus* writes, *lib.* 5. *cap.* 13. where he writes, *Danaus ex Ægypto cum filiabus aufugiens in Lindiam Cypri appulit, ſuſceptuſq; ab incolis, erecto Minervæ Templo, ſtatuam ingentem dedicavit.* He adds, that *Cadmus* about the ſame time being ſent to Sea to ſeek *Europa*, did perform his Vows at the ſame Temple: Now *Lidiat* accounts *Cadmus* his leaving *Phœnicia* and ſailing into *Grece*, to have been at the ſame time that *Joſhua* entered the Land of *Canaan* with his Iſraelites, and on the ſame occaſion, affrighted with the Invaſion made by *Joſhua*; and that *Danaus* his Expulſion out of *Egypt* by his Brother *Ægyptus*, was originally derived from the Confuſion that was brought upon the Land, by reaſon of the ſlaughter of the Firſt Born among them, and the Deſtruction of *Pharaoh* and his Hoſte in the Red Sea. And in all likelihood this brought great Confuſion in *Egypt*, and amongſt the Seed Royal, whereupon ſore Contentions might ariſe, the iſſue whereof was as ſome prevailed, ſo the expulſion of the Oppoſites: *Ægyptus* himſelf being driven out afterwards, as he had been a means of driving out *Danaus* before. For ſo *Pauſanias* writes in *Achiacis*, *Ægyptum Aroen veniſſe tradunt Patrenſes filiorum luctu confectum cum ipſum Argorum nomen exhorreſceret, & imprimis à Danao ſibi plurimum metueret.* And after this there were two Temples of *Serapis* built, and in one of them was erected a Monument of *Ægyptus* the Son of *Belus*. *Herodotus* aſcribes the building of this Temple at *Lindus* to *Danaus* his Daughters, about the end of his Second Book. And whereas *Diodorus Siculus* reports the Temple to have been built in the Iſland of *Cyprus*, *Stephanus Bizantinus* acknowledgeth no other City of *Lindins* or *Lindia*, but that at *Rhodes*.

Patræ *and* Aroe *are all one.*

16. *Euſebius* in his 9th. Book of his *Prepar. Evangel.* and *ch.* 23. Writes, that two Temples, one at *Athens*, another at *Heliopolis* in *Egypt*, were built by the Children of *Iſrael* in the time of their Bondage there. But this he writes not according to his own Judgment, only ſets down the narration hereof out of one *Artapanus* an Heathen Author. Now we have no Reaſon to give Credit to his Relation in this particular; for albeit the

the Children of *Iſrael* were oppreſſed with ſore Bondage, and had Cruel Task-maſters ſet over them, who urged them to the making of Brick in abundance: Yet the Scripture expreſly tells us to what uſe theſe Bricks were employed, *Exod.* 1. 11. They did ſet Task-maſters over them, and they built the City *Pithom* and *Raamſes* for the Treaſures of *Pharaoh*. Thus they made them weary of their Lives by ſore Labour in Clay and in Brick, and in all Work in the Field, with all manner of Bondage, which they laid upon them moſt cruelly, as v. 14.

Herodotus makes relation of one *Menon* the firſt King of *Egypt* who built *Memphis*, and therein *Templum Vulcani* a Temple to *Vulcan* great and memorable. And this I confeſs was moſt Ancient, and long before the days of *Moſes*, if it be true which there is reported to him from the Prieſts of *Egypt*; namely, how they rehearſed to him out of a Book, the names of three hundred and thirty Kings, beginning from this *Menon*, and ending with *Mevis* the Father of *Seſoſtris*, who is ſuppoſed to be *Shiſhak* King of *Egypt*, mentioned in Scripture, who came to *Jeruſalem* with a great Army and took it, and carried away all the golden Shields that King *Solomon* had made. The Providence of God being very remarkable herein, as it is commended unto us 2 *Chron.* 12. 5, 6, 7, 8. Now *Shiſhak's* Depopulation of *Judea*, came to paſs in the fifth year of *Rehoboam* and *Jeroboam*, the year of the World 3029. by *Lydiat*, and 3033 in *Uſher*. Yet this *Shiſhak* was the Succeſſor of *Mevis*, the laſt of thoſe three hundred and thirty Kings in *Egypt*, whoſe names were related to *Herodotus* by the Prieſts of *Egypt*. And this *Menon* King of *Egypt* in *Herodotus*, is made all one with *Amoſis* by *Lydiat*. I do not here mention how *Porphyry* makes *Moſes* more ancient than *Inachus*, who is more ancient than this *Amoſis*; nor how *Africanus* placeth him as Coætaneous to *Ogyges*. Nor how *Appion* the Grammarian makes him of the ſame time with *Amoſis*, as in whoſe days he led the Children of *Iſrael* out of *Egypt*. Though in truth the Paſtoral Nation, which *Manetho* that Egyptian Hiſtorian mentioneth to have gone out of *Egypt*, and planted themſelves in the Neighbour-Country of *Syria* about *Jeruſalem*, were rather the Philiſtines, who came of the Caſſlucheans and Caphtoreans, who were of the Egyptian Nation, and ſeized upon *Paleſtine*, and Maritime Coaſt of *Judea*; whoſe Trade alſo was the keeping of Sheep.

Euſeb. Prep. Evangel. l. 10. c. 9.

Ibid. c. 10.

And to these refers that of *Herodotus* in the beginning of his History, namely, that the *Phœnicians* came from the Red-Sea, by *Phœnicians* understanding *Syrians* dwelling by the Sea-Coast from *Cassiolis* the border of *Egypt*. But these things are more clearly and truly shewn by *Usher* in his Annals from *A.M.*2114. *& seq.* And how this was done in the days of *Abraham*, many hundred years before *Moses*. But if any Man shall hence conclude, that therefore Temples were in *Egypt* many hundred years before *Moses*, by the Testimony of *Herodotus*. I answer, That *Herodotus*'s Testimony proceeded upon the Faith of the Egyptian Priests and their Registers, which deserve no Credit with us Christians; they making the King *Menon* to be many years more ancient than the World. Yet *Lydiat* shews how to salve their Credit in a tolerable way; namely, by supposing that the first reigning in *Egypt* (which he takes to have been sixty years after the Dispersion of the Gentiles, which is a hundred sixty one years after *Noah*'s Flood) by the Computation made by *George* and *Constantine Manasses* (out of the Fragments of ancient Historians, and set down in their Chronicles) all were not governed under one King; but look how many Cities so many Kings; like as *Joshua* found it in the Land of *Canaan*, when he entred among them with the *Israelites*: And the Years of the Reigns of each King might be reckoned as succeeding one another, whereas indeed they reigned together in several Dynasties at the same time. As that which followeth in the Relation of those Priests made to *Herodotus*; namely, That in that vast space of time the Sun changed his Course four times; as having twice risen where now he sets, and twice set where now he rises; to astonish their Hearers with Legends of great Admiration. They had an addition also, which was, That, before all these Kings, their Gods reigned, conversing familiarly with Men, and the last of them was *Orus* the Son of *Osiris*. The same *Herodotus* writes, That the Egyptians much differed from the Grecians in the Estimation of their Gods: For whereas among the Grecians, the last of their Gods were *Hercules*, and *Dionysius*, and *Pan*: Contrariwise, among the Egyptians *Pan* was *Vetustissimus*, the most Ancient, even of the number of the first Rank, which were but eight; (and *Latona* was another of them, as elsewhere he tells us) *Hercules* was one of the second Rank, which were twelve in number;

and

and *Dionyſius* of the third Rank, which contained ſuch as were begotten of the former twelve: This *Dionyſius* is *Oſiris*, as he ſaith, whoſe Son *Orus* was the laſt of the Deities regnant among the Egyptians.

17. Of this *Oſiris*, *Diodorus Siculus* writes, which is alſo related by *Euſebius* in his *Preparat. Evangel.* l. 2. c. 1. That *habuit Jovi Junonique parentibus ſacram ædem, item Diis cæteris aurea Templa*, which carry a very ill Accent, that to *Jupiter* and *Juno* his Parents, he ſhould dedicate a Holy Houſe only, and to other Gods golden Temples. And withal he adds, That whatſoever was indeed verified of *Oſiris* the Egyptian, that *Orpheus* the Poet transferred unto *Bacchus* for the Honour of the Grecians; even to that *Bacchus* whom *Jupiter* begat of *Semele Cadmus* his Daughter; as if *Oſiris* were no ancienter than ſo; but that *Cadmus* might have been his Grandfather. Whereas we have very good Ground and Teſtimony, concerning the Antiquity of *Cadmus*, as a Man unknown to the Grecians, till he left *Phœnicia*, which was at the time that *Joſhua* entered the Land of *Canaan* with his great Hoſt of Iſraelites. And I do not think the Gods of the Egyptians were a making in thoſe days. He was a great and a proud King that oppreſſed *Iſrael*, and we know what Miſchief befel him and his People. *Manetho* makes mention of one *Amenophis* King of *Egypt*, whoſe Fortunes were, to be devoured of a Sea-Horſe: Probably this was that *Pharaoh* who was drowned in the Red-Sea. Great Benefactors while they lived, were honoured by Heathens with Divine Honour after their Death; but this *Pharaoh* was a Plague to the whole Land and People, and nothing likely that any of his Poſterity came to be deified by the Egyptians; and a long time after great Confuſion ſeized upon that Nation, witneſs *Danaus* flying out of *Egypt* into *Thebes* in *Greece*, from the Fury of his Brother *Ægyptus*; and after that *Egyptus* himſelf leaving *Egypt*, and coming into *Patre* in *Greece*, mourning for the loſs of his Children. And we read in Scripture of the Gods of *Egypt* while *Iſrael* lived under them, yea, and how they were corrupted by them. *Oſiris* was a great *Euergetes*, or Benefactor, chiefly for the Invention of Tilling of the Ground, and Planting of Grapes, that of *Virgil. Georgic.* 1.—*Uncique puer monſtrator aratri*; touching the firſt Inventer of the Plow. It was well, ſaith *Servius*, that he mentioned not his name, but

in general ſaith, The Boy that found it out. For it was not one Body that acquainted all the World with the Plow, but divers Perſons in divers Places. And if you ask who is chiefly meant here: His anſwer is, That ſome ſay *Triptolemus*, others *Oſiris*, Which is the truer of the two in the Judgment of *Servius*. So *Sabinus Pliny* relates, That *Bizeſer* the Athenian, ſome that *Triptolemus* did this: But the Tradition is, That *Oſiris* was the firſt of all Mortals who Plowed with Oxen, in memorial whereof, two Oxen are honoured of the Egyptians, *Apis* in the City *Memphis*, and *Meuris* in *Heliopolis*; and in the Offices of *Iſis* Ears of Corn are carried before, and in the time of Harveſt Ears of Corn are conſecrated unto her. Now *Iſis* was the Siſter of *Oſiris*, ſaith *Pomponius*, though that by the way is but a Figment, and *Probus* confirms the ſame. Nevertheleſs ſome have ſeemed to ſmell a Myſtery in this. And *Cœlius Rodiginus*, lib. 5. c. 12. obſerves, That before the Temples of the Egyptians was wont to be placed the Figure of *Sphinx*, to ſignifie thereby, that the Wiſdom of their Theology was obſcure, and veſted in Fables; and that in the City *Sais* there is a Temple of *Palles* (which ſome think to be *Pallas*) that hath this Inſcription in the Face of it, *I am that which was, and is, and ſhall be*; *my Veil no Mortal Man hath ever unfolded.* Yet I conceive theſe to be but Illuſions of Satan, to blanch and ſet a fair Face upon foul things, under the Pretence of Myſterious Significations. *Cœlius* adds the Opinion of ſome to have been, That by *Oſiris* is meant no other thing than the River *Nilus*, the overflowing whereof, and the Mud which it brings ſoiling it, is a great means for the enriching of that Land. The ſame Interpretation is made by *Euſebius*, *Preparat. Evangel.* l. 3. c. 10. p. 115. And *Suidas* on the word *Serapis* writes, *Hunc Deum alii Jovem eſſe dixerunt, alii Nilum propter modium quod in capite habet, & cubilum, menſuram aquæ ſcilicet, alii verò Joſeph.* And in *Forſterus* there is a fair Derivation of *Oſiris* from the Hebrew חשור *bos ille*; for under ſuch a ſhape he was worſhipped; and שור is in Hebrew the uſual name of the River *Nilus*, by reaſon of the blackneſs of the Mud which it brings with it. Others conceive *Oſiris* and *Iſis* to ſignifie the Sun and Moon; and firſt, theſe natural things being glorious to behold, were adored and invoked by them, according to that in *Virgil*,

Vos clariſſima mundi
Lumina labentem Cœlo quæ ducitis annum
Liber & alma Ceres, veſtro ſi munere tellus
Chaoniam pingui glandem mutavit ariſta
Poculaque inventis Acheloia miſcuit uvis.

Here *Liber* and *alma Ceres* are no other than the Sun and Moon; and *Iſis* and *Ceres* are all one, *Euſeb. Preparat. Evangel. l.* 2. *c.* 1. and the ſame things are attributed to them in their kind by the * Poet, which are uſually attributed to *Oſiris* and *Iſis* in their kind by Hiſtorians. Namely, the Proſpering and Maturating of Corn and Wine, according to their ſeveral proper Seaſons, wherein they are to be Sown or Planted, and the Fruit thereof to be expected. But leave we the Myſterious Signification, and come to the Hiſtorical Truth. *Lydiat* thinks that *Menon* the firſt King reigning over all *Egypt*, by what variety of names ſoever called (wherein there is found very great Variety as he ſhews) was the Man that married *Iſis*, and commonly received to be *Oſiris*, or *Serapis*; for theſe two are both one. But others conjecture, that *Serapis* being repreſented bearing a Buſhel upon his Head, doth fairly ſignifie *Joſeph*, who was ſo great a Benefactor to the whole Land of *Egypt*, and to King *Pharaoh* himſelf; and that eſpecially in providing Corn for them againſt the ſeven ſore years of Famine; and that by a wiſe managing of the abundance of the ſeven plentiful years. And this hath peculiar reference to that very particular which made *Oſiris* ſo renowned, namely, the Proviſion of Corn; and he was married to *Aſenath*, which taking away the laſt Syllable, ſounds very near to *Iſin*; the Daughter of *Potipherah* Prieſt of *On*, and the laſt two Syllables of his name comes near to *Phoron* the Argive, whoſe Siſter as ſome ſay, or Daughter as others ſay ſhe was; and that from *Pharoneus* the Argive, the Kings of *Egypt* took the name of *Pharaoh*, *Lydiat* conjectures. *Schindler* ſaith it ſignifies *immunem eſſe*, to be free from Taxes and Impoſitions, which is the Prerogative of Abſolute Kings; and it may ſeem to ſome, that in the ſeven plentiful years, *Pharaoh* took up the fifth part of all their Increaſe throughout the Land, by vertue of his abſolute Regal Prerogative. I am not acquainted with the manner of the Government of *Egypt* in thoſe days:

* *Martianus in Nuptiis ad Solem, Te Serapim Nilus, Memphis veneratur Oſirim.*

days: But that the fifth part was rather bought by the King, to his singular great Advantage (as appeared by the event) Corn being little worth in those plentiful years; I have this reason out of the Holy Text. For we read, that when the years of Dearth came, the Egyptians were at length driven to sell their Land, after they had sold their Cattle, and all means failed them: And *Joseph* bought all their Land for the King, providing them Corn for their present Necessity, both for Food and Sowing their Land; and the Bargain was this, They should have the use of the Land still, only the fifth part of their Increase they should pay unto the King. Now if he had but a fifth part of the Harvest after the Land was his, and he gave them the use of it; How unlikely is it, that by vertue of his Royal Prerogative, he either could or did take the same Proportion when the Land was none of his, but theirs, for in this case it had been but a very ill Purchase, if hereby he had no more than he had formerly right unto, when as yet he had paid nothing for it. And this is the more unlikely, considering what course was taken to make the Purchase good; and that no Man might plead Right of Inheritance thereunto; for he changed their Habitations, so that albeit they might have as much Land as they had before; yet they had not each one the same Land which he enjoyed before.

18. *Eusebius* saith, that *Serapis* had upon his Head *discum*, as the Latin renders it: But *Alexander ab Alexandro*, l. 4. c. 12. of his *Genial days*, *Ægyptii Serapidi modium apponunt supra caput.* The Egyptians represent *Serapis* with a Bushel upon his Head, but like enough both took it from *Suidas*, and it is mentioned by *Ludovicus Vives* upon *Aust. de Civit. Dei*, l. 18. c. 5. and the truth is in *Coquæus* upon *Austin de Civit. Dei*, l. 18. c. 5. writes the same in these words, *Nonnulli Serapin esse volunt Joseph consecratum, immani Sepulchro & fano exornatum, in quo bos nutriebatur in agriculturæ Symbolum, quod famem septennem singulari prudentia ab Ægyptiis detulisset.* And this might be a very congruous Memorial of *Osiris*, of whom it is written by divers, that *primus mortalium boves aratro junxit*; the first who taught the World to Plow with Oxen: And for this cause the Oxe *Apis*, might be a fit Emblem of him, and of all such who ever since have provided the People with Bread. Like as *Menenius Agrippa* (if my Memory fail me not) was the Man who for the like Service

Service was honoured by the Romans, with making Coins in his name, and the Inſcription of an Oxe upon one ſide of it: And in this reſpect (as Dr. *Reynolds* obſerves) might the Iſraelites think to repreſent God in the form of a young Bullock in the Wilderneſs, to notifie thereby, that God who provided Manna for them in the Wilderneſs. And it is like enough, that if the Egyptians had an *Apis* in thoſe days, ſome Oxe or other which they worſhipped, they by the Egyptians might be acquainted with the meaning of it, as a Memorial of *Oſiris* who taught them to Plow their Ground with Oxen, that ſo with greater eaſe they might have Corn yearly in abundance. Yet I deny not but *Joſeph* deſerved to be in everlaſting remembrance with them for this very cauſe. But the Text ſaith, A new King aroſe that knew not *Joſeph*; and though all *Iſrael* deſerved well at the Egyptians hands for *Joſeph*'s ſake; yet we know how proudly they dealt with them, and how barbarouſly they carried themſelves toward them, not only oppreſſing them with Burthens, but cauſing their Male children to be caſt into the River *Nilus*, even *Joſeph*'s, who was a greater Bleſſing to them, and to their King eſpecially, than ever the River *Nilus* was; and the People of *Iſrael* might have been ſo ſtill, had they uſed them well; for ten Perſons ſuch as *Lot* had ſaved *Sodom*; how much more 600000. And truly *Pineda* upon *Job* is of Opinion, that this *Pharaoh* was that *Buſiris* King of *Egypt*, of whoſe Barbarouſneſs in Sacrificing Strangers that came into his Country, the World ſo much talkt of. Surely had they made a God of *Joſeph*, they would not have plaid the Devils; yea, ſuch arrant Devils with his Poſterity. But the Lord, to make them amends in a congruous way, firſt turned the Water of *Nilus* into Blood, a fair means to revive the remembrance of their Mercileſs Courſe in Drowning the Hebrew Children; but when that would not ſerve the turn to bring them to Repentance, the Lord drowned *Pharaoh* and his Hoſt in the Red-Sea: So periſh all thine Enemies, O Lord, but Grace, and Peace, and plenteous Redemption ever be upon the true *Iſrael* of God.

19. Yet I rather think *Oſiris* to have been more ancient than *Joſeph*; Sure I am they had their Gods in the days of *Moſes*, by whom the Children of *Iſrael* were corrupted; and Hebrew Shepherds were an Abomination to the Egyptians, not only in the *Exod.6.26.* *Gen.46.34.*

the days of *Moſes*, but in the days of *Joſeph*. And *Herodotus* writes, *Non eoſdem Deos ſimiliter colunt univerſi Ægyptii præter Iſidem & Oſiridem quem Bacchum eſſe aiunt, Hos peræque univerſi colunt.* Herein they all agreed in worſhipping *Iſis* and *Oſiris*, not ſo in the worſhipping of other Gods. So that I am content to tread in Mr. *Lydiat*'s ſteps, that the firſt King of *Egypt Menon*, or *Ammon*, or *Amoſis*, or *Amuris*, or *Amenophis*, to have been the Egyptians *Oſiris*, whoſe Memorial was an Oxe; becauſe he was *primus omnium mortalium qui boves aratro junxerat*, the firſt that taught Men to Plow with Oxen; and thence might his name be derived, namely from שׁוֹר *bos*, as *Forſterus* conceives; and *Serapis*, which at firſt was *Sorapis*, from Σόρος and *Apis*; for as *Suidas* ſaith, *Sepulchrum hujus Apidis in quo eſt ejus corpus conditum, Alexandriam tranſlatum eſt*; afterwards by Corruption it came to be called *Sarapis*, and laſt of all *Serapis*; and that *Iſis* his Queen was *Io Argiva*, the Story of whom the Poet calls *Argumentum ingens in Virgil*, wherewith drawn to the Life, he feigns *Turnus* his Buckler was flouriſhed, when he came into the Field againſt *Æneas*; and that becauſe he was the Progeny of *Acriſius* and *Inachus* Kings of *Argos*;

At lævem clypeum ſublatis cornibus Io
Auro inſignibat, jam ſetis obſita, jam Bos,
Argumentum ingens, & cuſtos Virginis Argos
Cælataque amnem fundens Pater Inachus urna.

For whereas Poets feign, that *Io* was turned into an Oxe by *Jupiter* being found by *Juno*, the truth ſeems to be no other than this; *Oſiris* was that *Jupiter*, and being repreſented by *Bos mas*; no marvel if hereupon ſhe becoming his Wife, they feigned her to be turned into *Bos fœmina*. And whereas it is further feigned, that *Argos* was ſet by *Juno* to watch her; this *Argos* fairly repreſents *Oſiris* alſo her Husband, under another Notion, namely, as in an Hieroglyphical Interpretation he is taken for the Sun. For ſuch was the Oxe repreſenting *Oſiris* full of white Spots, and whoſe Hair was towards the Head; to ſignifie the Sun's proper Motion from Weſt to Eaſt, contrary to the general Motion of the Heavens from Eaſt to Weſt, (though Aſtronomers think otherwiſe in theſe days.) And the Stars of Heaven, by *Ariſtotles* Doctrine, receive their Light from

from the Sun. Afterwards Poets feign that by *Juno*'s means ſhe was *Oeſtro percita*, plagued with an Hornet, and driven to fly into *Egypt*; the Truth whereof was no other than *Oſiris* his marrying of her, and carrying her over with him into *Egypt*, and there, ſaith *Servius*, ſhe was turned into *Iſis:* this is that *Argumentum ingens Virgil* ſpeaks of, in reference to the true Story obſcurely carried, and dreſt by the Wits of Poets. But ſome rubs I find lying in the way, to hinder us in the Acknowledgment of ſo great Antiquity of *Iſis* and *Oſiris*. For whereas *Danaus* that fled from his Brother *Egyptus* out of *Egypt* unto *Argos* in *Grece*, is ſtiled by Mr. *Lydiat*, *à Belo Egyptio oriundus*, by this *Belus* meaning *Oſiris*; as from whom *Danaus* was derived, but afar off, as who is accompted but the 10th King of *Argos*, beginning from *Inachus: Egyptus* the Brother of *Danaus* I find ſtiled *Beli filius* the Son of *Belus*, in a Monument of him erected, in a Temple of *Serapis* the City of *Patræ*, or *Aroe* a City of *Achaia*, as *Pauſanias* relates in his *Achaicis*. Yet this is not of force to take me off from following Mr. *Lydiate* in this. I underſtand *filius* here in a larger ſenſe than to take it for a Son begotten of *Belus*, and that it is no more than *à Belo oriundus*, one that was derived from *Belus*. For it is not credible that *Pharaoh*, whom the Lord drowned in the *Red-Sea*, or any of his Poſterity, or his Father was *Oſiris* the great God of the *Egyptians*, as before hath been argued. As alſo that the Gods of *Egypt* in *Moſes* his days, were not the ſame with the Gods of *Egypt* in the days of *Joſeph*. Another rub is caſt in the way by *Ludovicus Vives* upon *Auſtin*, *de Civit. Dei*, *lib.* 18. *c.* 3. *Pauſanias* affirmeth, (ſaith he) that ſhe was the Daughter of *Jaſius* the ſixth King of *Argos*. Yet he confeſſeth, that *Valerius Flaccus* in his *Argonautes*, *lib.* 4. calls *Jovem Inachidem*; but withal he takes notice that he calls her *Jaſiam virginem*; as much as to ſay, the Daughter of *Jaſius*; yet ſhe might be called *Inachides* nevertheleſs, becauſe ſhe deſcended from *Inachus*, who was the firſt Founder of that Kingdom, and Author of their Nobility. He gives alſo another Reaſon drawn from the Teſtimony of *Euſebius* both in his Chronicles, and in his tenth Book of Evangelical Preparation, teſtifying, that this *Jo* lived in the days of *Triapas* the ſeventh King of *Argos*, 400 years after *Inachus*. And indeed thus I find it in *Pauſanias* in his Corinthiacks, 58. that *Triapas* had two Sons, *Jaſus* and *Agenow*; and that *Jo* was the Daughter of *Jaſus*, and

Aug. de Civit. Dei, l. 18. c. 3. Jo filia Inachi.

ſo two Ages after *Triopas*, and but one before *Danaus*, who was after the time of *Moſes* his leading the Children of *Iſrael* out of *Egypt*, which I willingly confeſs is nothing probable; and though this be to my greater advantage in this preſent Argument, yet I chooſe rather to hold with Mr. *Lydiate* ſtill; ſo utterly improbable and unlikely it is that *Pharoah*, who was drowned in the *Red-Sea*, or his Father, either was *Oſiris*, the times of *Moſes* and of *Joſeph* are ſo congenerous as touching the ſame Superſtitions in courſe among the *Egyptians*. And as touching *Pauſanias* this I find; that howſoever he writes thus in his Corinthiacks, yet in his firſt Book called *Attica*, reckoning up the Statues which were found in the Town of the *Athenians*, two were of Women, *Jo* the Daughter of *Inachus*, and *Caliſto* the Daughter of *Lycaon*; whoſe Fortunes, he ſaith, were repreſented to be much the ſame, both as touching *Jupiter*'s Love and *Juno*'s Wrath, and the Metamorphoſis of each, the one into a Cow, the other into a Bear. But then you will ſay, the more antient *Oſiris* was, the more evident it is that Temples were in uſe long before *Moſes*, yea divers hundred years. Whereto I anſwer, though I grant the greateſt Antiquity aſcribed to them, and do not help my ſelf with Teſtimonies out of the antient Fathers, as *Clemens Alexandrinus*, *lib.* 1. *Stromat.* *Tertullian* in his Apology, *cap.* 9. *Juſtinus* in his Oration againſt the Gentiles, and *Tatianus* in his Oration againſt the Greeks, and *Epiphanius* in his firſt Book againſt Hereſies, yea and of divers prophane Authors alledged by *Euſebius* in his tenth Book of Evangelical Preparation, and third Chapter, all teſtifying that *Inachus* King of *Argos* reigned in the days of *Moſes*: becauſe *Inachus*, by the computation of times, was much elder, for which *v. Uſher*, *A.M.* 2174. Yet *Diodorus* his Teſtimony, of a Temple built by *Oſiris* himſelf, deſerves no credit; for he doth but relate what he heard from the Prieſts of *Egypt*, who told *Herodotus*, that between *Orus* his Reign, and that ancient *Amoſis* we ſpeak of, (Contemporary to *Inachus*) there were no leſs than 15000 years. And as for *Jupiter* and *Juno*, we know ſuch Deities received by the *Egyptians*, were no other than *Oſiris* and *Iſis* themſelves, which all the *Egyptians* worſhipt, as *Herodotus* teſtifies; ſo did they not any other God. And if there were any ſuch building of Temples in *Egypt* in thoſe ancient times, when the *Iſraelites* were ſo much imployed in making

king of ſuch ſtore of Brick, in all likelyhood theſe Bricks would have been imployed about ſuch ſacred uſes; but the Scripture teſtifies that they were imployed about the building of certain Cities, to be made Store-houſes for the King. It is true, *Clemens Alexandrinus* was to ſeek whether *Phoroneus* or *Merops* was the firſt Founder of Temples: *Phoroneus*, we know, was the Son of *Inachus*, and ſecond King of *Argos*, and Brother to *Jo* or *Iſis*; but who *Merops* was, I have had much ado to find, from the word μερίζειν to divide, and ὄψ a voice; of μεροπων ἀνθρώπων we read in *Homer*, as an attribute of Men, who alone of all bodily Creatures diſtinguiſh the Voice, into Words, Syllables, and ſingle Letters; whence it is called articulate, conſiſting as it were of ſeveral joints, as *Cælius Rodiginus* writeth; who by the way tells of a Cardinal (*Aſcainus* by name) who had a Parrot which coſt him 100 Crowns, that could repeat the Apoſtles Creed diſtinctly and accurately. I wonder of what Spirit he was, that took ſuch pains to teach a Parrot ſuch a leſſon: I preſume he was none of St. *Francis* his Auditors, a part of whoſe Legend it is, that he would preach the Goſpel even to bruit Creatures, ſo great was his deſire of the Salvation of all. The other Interpretation *Rodiginus* gives of the former Etymology is in reference to the Diviſion of Languages, upon the building of *Babel* 101 years after the Flood; and both of them are very ingenious in my judgment. But concerning any Perſon whoſe proper name was *Merops*, I find nothing in *Cælius*, nor in divers others. But in *Stephanus Bizantinus* περὶ πόλεων, I find *Merops* himſelf, ſaid to be the Son of *Triopas*, and from him the People of *Coos* called *Meropes*, and that Iſland *Meropis*; and ſo, much about the time of *Jo* the ſecond, whom *Euſebius* obſerves to have lived in the days of *Triopas*, as *Ludovicus Vives* relates upon the 18*th* Book of *Auſtin*, *de Civitate Dei*, and the third Chapter. *Antoninus Liberalis*, in his Metamorphoſes, makes this *Merops* to be coætaneous to *Jupiter*, for thus he writes, *Num.* 36. as it is tranſlated (for he is a Greek Author;) *Jupiter poſtquam Titanibus pulſis, Saturno regnum ademit, Aegem (quæ mammam ei præbuit) immortalitate donavit, & ejus imago extat in aſtris: aureum autem canem Templi Cretenſis cuſtodiæ, præfecit. Hunc ſuffuratus Pandareus Meropis filius in Sipylum adduxit, Cuſtodiendumq; dedit Tantalo Jovis & Plutus filio; cum autem aliquanto poſt tempore Pandareus in Sipylum veniſſet, canemq; repoſceret.*

Tantalus depoſitum ejuravit. So that the Son of *Merops* by this Author's accompt was but coœtaneous to *Tantalus*, who was the Father of *Pelops*, Grandfather to *Agamemnon*, chief of the *Grecians* at the *Trojan* War. Now touching *Clemens Alexandrinus*, he was to ſeek whether it were *Phoroneus* or *Merops*, or ſome other, *qui eis poſuerunt templa*, who erected Temples. Belike he had ſome evidence that made him incline to think, that *Phoroneus* was the firſt; other evidence that ſwayed him another way, and made him think *Merops* was the firſt; and thirdly, he had ſome ground to conceive that neither of theſe but ſome other, after both theſe, was the firſt. Now of theſe Evidences we can ſay nothing by way of examining them, becauſe we do not know them. *Arnobius* in his ſixth Book ſpecifies three by name, in queſtion about the primacy of building Temples, and they are *Phoroneus* not *Argivus*, (of whom I underſtand *Clemens Alexandrinus* to have delivered his mind in this Argument) but *Phoroneus Egyptius*; the other two mentioned by him are *Merops*, mentioned by *Clemens Alexandrinus*; and the third and laſt *Æacus*, who as he is placed after the former two, ordered according to their Age; ſo it ſeems he was later than both the former. And for the laſt of the three to be the firſt in this kind of Devotion, he alledgeth no meaner Author than *Varro*; who was commonly accounted the moſt learned of all the *Latins*. Now *Æacus* was but the Grandfather of *Achilles*, and ſo but two Generations before the Wars of *Troy*, which in common accompt, is not above 66 or 67 years; whereas *Moſes* led the Children of *Iſrael* out of *Egypt* above 300 years before the Wars of *Troy*. Therefore when *Varro* writes, as *Auſtin* reports him, *de Civit. Dei, lib.* 18. *cap.* 3. that the *Sicyonians* did ſacrifice at the Sepulchre of *Thurimachus*, the *7th* King of the *Sicyonians*; ſurely at that time there was no Temple built at that Sepulchre, for ought *Varro* found in all his reading. And again, when *Auſtin* ſaith, in the ſame place, that when *Phegous* the Brother of *Phoroneus* was dead, there was a Temple built at his Sepulchre, by reaſon (as he gueſſeth) that *Phegous* was a devout Prince, and had in his time erected Chappels for Divine Service, he had not this from *Varro*; nay *Varro* acknowledgeth no Temples until many years after. Not to mention that both *Clemens* and *Arnobius* thought it more likely that *Phoroneus* rather than his Brother was the firſt Erector of Temples,

yet

yet neither of them had any ſure and certain grounds for their Opinions.

20. Thus much concerning the *Græcians* and *Egyptians*; ſomething remains to be added concerning the *Aſſyrians* and *Babylonians*, and the Original of Temples amongſt them alſo. *Diodorus Siculus, lib.* 2. *cap.* 4. writing of *Semiramis* and her building of *Babylon*, adds that, *In vrbis medio templum Jovi erexit quem vocant Babylonii Belum*; In the midſt of the City ſhe built a Temple to *Jupiter*, whom the *Babylonians* call *Belus*: But withal he ſaith that of this Temple, *Nihil certi pronuntiari poteſt, cum & Scriptores diſcordent, & opus ipſum vetuſtate collapſum ſit*; Nothing can certainly be affirmed, conſidering that Writers differ, and the Work it ſelf is fallen to decay through Age. *Herodotus* alſo makes mention of the Temple of *Belus*, but he makes no mention of him that built it; and as for *Semiramis*, *Herodotus* makes her to precede *Nitocris* but five Ages, which is ſhort of 200 years; for three Ages makes an 100 years by his Accompt. And *Nitocris* he writes to have been the Mother of *Labynitus*, againſt whom *Cyrus* waged War. Now *Cyrus* we know took *Babylon* whilſt *Belſhazzar* reigned, who alſo was ſlain that night wherein *Babylon* was entred into by the *Perſians*, through the Channel of the River *Euphrates*, whoſe ſtream was turned another way by the Army of *Cyrus*; yet we confeſs the *Babylonian* Monarchy was far more ancient than this *Semiramis Herodotus* writes of,(and that by Scripture evidence)having been founded by *Nimrod*, that mighty hunter before the Lord, whom ſome conceive to be *Belus Babylonius*; and I nothing doubt but the remembrance of ſo great a Man, and the firſt Monarch, might be preſerved by figures made of him, and theſe figures become Idols; like as in the days of *Sem*, yea,and *Noah*, alſo Idols were among the Poſterity of *Sem*, in the Family of *Terah*. The beginning of *Nimrod*'s Monarchy is placed by *Lydiat* and *Uſher* the 14*th* year after the Diſperſion of the People through the confuſion of Tongues, that is 115 years after the Flood, 185 before the Death of *Noah*, and 335 before the Death of *Sem*; which they ground on the *Babylonian* Antiquities, ſearcht into by *Calliſthenes* the Philoſopher, and Follower of *Alexander* in his *Perſian* War: for he found by his Calculation of thoſe Antiquities, that the *Babylonian* Monarchy began 1903 years before *Babylon* was taken by *Alexander*. A little after

the

the *Assyrian* Monarchy began, as Scripture testifies, *Gen.* 10. for *Moses* having mention'd the beginning of *Nimrod*'s Kingdom to have been *Babel*, and *Erech*, and *Accad*, and *Calne* in the Land of *Shinar*, *ver.* 10. he forthwith adds, that out of that Land (to wit the Land of *Shinar*) went *Ashur* and built *Nineveh*, and the City *Rehoboth*, and *Calah*. This *Ashur* was the Second Son of *Sem*, *ver.* 22. It is thought his Eldest Son was *Ninus* the First, from whose Name was the Name *Ninive* given to the City built by him; and *Ninive* I find is all one with *Ninus*, in *Herodotus*, whose Kingdom began 1360 years before *Lycurgus* gave Laws to the *Spartans*, according to the Computation of *George* the Monk, mention'd by *Scaliger*, with one years only difference, provided we understand *Ashur* to have reigned 60 before his Son *Ninus*; and from the first of *Ninus*, to *Lycurgus* his giving Laws, are 1300 years. And which Act of *Lycurgus* was 97 years before the Account of *Iphitus* his *Olympiads* began. Now this was 1485 years before the Reign of the latter *Belus Babylonius*, *Beladan*, or *Nabonazar* by Name, who in all likelyhood was that *Belus* which *Herodotus* speaks of, and *Diodorus Siculus*. For this *Baladan*, or *Nabonazar*, the second Babylonian *Belus*, began his Reign but the twelfth year of *Jotham* King of *Judah*, a little before the Foundation of the Walls of *Rome* was laid by *Romulus*. But whereas *Scaliger* conceives there were two Dinasties in *Babylonia*, one succeeding the other 368 years before the most ancient *Belus*, whom yet he accounts more ancient by 125 years than the Computation of *Calysthenes* doth reach unto: This *Lydiat* conceives to have no colour of Truth. And thus I have dispatched this Enquiry about the *Antiquity of Temples*, according to my Power, and present Leisure.

Yet I deny not, but that as Men, before there were any Temples, did worship their deceased Ancestors, and offer Sacrifices at their Sepulchres; as *Augustine* testifies they did, according unto *Varro* his Observations, *de Civit. Dei, lib.* 18. *c.* 3. *Apud sepulchrum septimi sui Regis Thurimachi*; *sacrificare Sicionois solere*, The *Scythians* were wont to sacrifice at the Sepulchre of their Seventh King, *Thurimachus*, which *Thurimachus* is said to have reigned amongst the *Sicyonians* before *Inachus* reigned amongst the *Argives*; tho others make *Inachus*, the First King of *Argos*, to be more ancient than *Ægialeus*, First King of the *Sicyonians*,

Sicyonians, as *Ludovicus Vives* relates, upon the 18th. Book of *Auſtin. de Civit. Dei, chap.* 3. And *Pauſanias*, in his *Corinthiacks*, *pag.* 54. ſhews where was the Sepulchre of *Phoroneus*; and adds, *Phoroneo quoque noſtra etiamnum ætate parentant*, to this day they do offer Sacrifice to *Phoroneus*, to wit, at his Sepulchre: And no marvel if they were of their Opinion, who knew no other Gods, than the Ghoſts of Dead Men, from whom they received Anſwers, lying over their Graves, as *Melo* and others write of certain People of *Africa*, call'd *Augitæ*. Likewiſe, I deny not, but that in proceſs of time, the Sepulchres of great Men were fair Houſes or Structures, built to no other end, but that the Bodies of great Perſonages might lie therein, as it were in State. Such were the *Mauſolæa Regum Sepulchra*, ſaith *Cælius Rodiginus*, *l.* 9. *c.* 10. the Sepulchres of Kings; the firſt of them, *Mauſolæum*, having its Name from *Mauſolus* (as the ſame Author writeth, *l.* 23. *c.* 6.) King of *Halicarnaſſus*, as *Pauſanias* relates in his *Arcadia*; and he adds, that it was built *ea operis magnitudine, atque omni ornamentorum magnificentia, ut Romani rei miraculo adducti, magnificentiſſima quæque apud ſe monumenta, Mauſoleæ appellarint*; So great, and ſo adorned, that the *Romans* admiring it, afterwards called all ſuch magnificent Monuments by the Name of *Mauſolæa*: And he writes ſtrange things of the Sepulcher of one *Helena* an Hebrew Woman in *Jeruſalem*, before it was deſtroyed by *Adrian*. And *Lilius Giraldus*, in his Book *de Vario Sepeliendi ritu*, writes, that Temples and Churches had their Original from hence; his words are theſe, *Fuit verò uſque adeò antiquis ſepulchrorum cura, ut non aliundè templorum & ſacrarum ædium originem deductam, diligentiſſimi ſcriptores tradant, Euſebius & Lactantius. Qua de re & Clemens Alexandræus in adhortatione ad Græcos, ſi ita rectè προτρεπτικὸν interpretamur, ſic ſcriptum reliquit*; *Superſtitio (inquit) Templa condere perſuaſit quæ enim prius hominum ſepulchra fuerunt, magnificentius condita Templorum appellatione vocata ſunt. Nam apud Lariſſæam civitatem in arce in Templo Palladis Achriſii ſepulchrum fuit quod nunc ſacrarii loco celebratur. In arce quoque Athenienſi ut eſt ab Antiocho in nono Hiſtoriarum ſcriptum, Cecropis, ſepulchrum fuit. In Templo verò Palladis jacet Erichthonius. Iſmarus autem Eumolpi atque Dairæ filius in Eleuſine una cum Celei natabus ſepultus, & reliqua, quæ multa Clemens collegit & ab eo Euſebius quæ in Latinis codicibus non habentur.* He adds, That as Temples, ſo Images and Idols (as touching

touching the publick uſe of them) took their Originals from Sepulchres alſo, and he alledgeth *Diophantes* the *Lacedemonian*, in his Books of *Antiquities*, for the Proof of this. But whether there were ſuch in *Egypt* in the days of *Joſeph*, or *Moſes*, I am very uncertain: Suppoſe they had their Bull *Apis*, ſevered and kept in a Place by himſelf; this required only *Septum*, a Place compaſſed about with a Wall, where might be alſo ſome Place of Succour, with a Covering to reſort unto in time of Rain, Hail, Storm, or Tempeſt; though we read not ſo much as this, of thoſe ancient Times. Only we read of thoſe Times, that ſome Creatures were accounted Sacred by the *Egyptians*, and it was not lawful to kill ſuch; nay, it was Abomination to ſacrifice any ſuch. Or ſuppoſe they had Images of thoſe Gods whom they worſhipped, yet Temples were not neceſſary for this; for, as I have ſhewed before, many ſuch, together with Altars alſo, were erected *ſub Divo*, in the open Air. I will conclude all with that which *Alexander ab Alexandro* writes in his genial days, *lib.* 4. *cap.* 7. *Perſæ nec Deorum imagines habent, nec Templa erigunt (erant enim ædium ſacrarum & ſimulacrorum everſores) ſed in loco mundo & excelſorum, præcatione Diis victimas immolant, quod à pleriſque uſitatum invenimus. Nam Carmeli Deus colebatur, cui nec Templum erat nec ſimulachrum, ſed ara tantum & divinus cultus. Judæi mente ſola, unum numen colunt, ideo nulla apud eos ſimulachra non modo Templis, ſed nec urbibus inſunt. Germani quoque nullam humani oris ſpeciem Diis, præ eorum magnitudinè dederunt, nec Templa dicarunt: ſed lucos & nemora Deorum nominibus appellant; illa velut ſacra templa venerantur.* And in his 2*d.* Book, cap. 2. *Nulla ficta apud Lycurgum vel picta imago fuit: quippe hominum aut animalium ſpecies Diis tribui vetuit. Templum verò in quo colebatur deſuper patens foramen habuit, quia nefas duxerunt Terminum Deum pacis & juſtitiæ cuſtodem, ſub tecto conſpici. Sic Jovi, Soli, Lunæ, & Deifidio in aperto mundo, Templa hypæthra & ſub divo veteres extruxere, quod à Græcis ſæpe factitatum novimus, ut his Diis hypæthra templa conſtituant, ſicut ædes Jovis Pulverii in Attica, ſemper ſine tecto erigebatur. Græci verò Minervæ in ſumma parte ædium ſine victima ſacrificant; Æſculapio in montibus. Apud Perſas nulla dicabantur templa diis, quia cum ſolem præcipuum numen, & Deorum maximum colant, mundum univerſum illi Templum eſſe dixerunt. A Bithynis uſurpatum legimus, ut adoraturi montium cacumina conſcendant, & ſine templis Jovem Pappam ſalutent, ſicut Scythæ Pappæum.*

pæum. Quæ etiam Diogenis opinio fuit, qui mundum fanum Dei ſanctiſſimum exiſtimavit. Fuere autem Termini, atque Fidei Templa juxta ædem Jovis optimi maximi, in capitolio primum a Numa conſtructa, cui ſacrum feſtis Terminalibus in agris, ſexto ab urbe milliario, ſub patente cœlo fieri ſolebat. With the Engliſhing of this I mean to ſet a period to this Diſcourſe, *&c.* The *Perſians* have neither Images of Gods, nor do they erect Temples (rather their courſe was to pull down to the ground Holy Houſes and Images) but in a clean Place, in high Places, with Prayers they did ſacrifice to the Gods, which we find to have been in uſe with many. For at *Carmel* God was worſhipped, where was neither Temple nor Image, but an Altar only, and Divine Worſhip. The *Jews* in their minds only worſhip One God, and therefore with them are no Images, neither in Temples nor in Cities. The *Germans* alſo give no ſhape of Man to the Gods, by reaſon of their Greatneſs, nor dedicate Temples to them; but Groves and Woods they call by the Names of Gods, and they reverence them as holy Temples. *Lycurgus* ordained no painted or graven Image, as who forbad to expreſs the Gods in the ſhape of Men, or other Creatures. And as for the Temple wherein God was worſhipped, that was open at the top, as thinking it unlawful that the God *Terminus*, the Preſerver of Peace and Juſtice, ſhould be ſeen under a Roof or Covering. In like ſort, Men of ancient Times built Temples to *Jupiter, Sol, Luna*, and to *Deus Fidius*, in the open Air, which they called *Hypæthra*, as much as to ſay, under the cope of Heaven, open; which was the *Græcians* uſual courſe, as the Houſe of *Jupiter Pulverius* in *Attica* was always without a Roof. And the *Græcians* ſacrificed to *Minerva* on the tops of their Houſes, without ſlaughter made of any Beaſt; and to *Æſculapius* upon the Hills. Amongſt the *Perſians*, no Temples were conſecrated to the Gods; beeauſe being of Opinion that the *Sun* was the chief Power Divine, and the greateſt of Gods, they ſaid the whole World was his Temple. We read it to have been the *Bithynians* Practice, that when they worſhipped, they went to the tops of Hills, and there ſaluted *Jupiter Pappas* without any Temple, as the *Scythians* did *Pappæus*. Such alſo was the Opinion of *Diogenes*, who maintained the World to be the moſt holy Temple. As for the Temples of the God *Terminus*, and the God *Fides*, they were by the Houſe of *Jupiter*

optimus Maximus, in the Capitol, which were firſt built by *Numa Pompilius*; to whom Holy (or religious) Office was performed on the Terminal Feaſts in the Field, and under the open Heaven, ſix miles diſtant from the City.

I might add our Learned Antiquary *Inego Jones*'s Opinion, concerning that ſtrange Structure of *Stoneheng* on *Salisbury-Plain*, that it was originally no other than *Templum ſub Divo*, a Temple all open at the top, (ſuch as are mentioned by *Alexander ab Alexandro*;) but I refer the curious to his Book, and conclude this firſt Diſſertation.

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